

1508/965



A
VIEW of POPERY;
OR,
OBSERVATIONS
ON THE
TWELVE ARTICLES
OF THE
COUNCIL OF TRENT.



VIEW OF THE



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TWELVE

OF THE

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V I E W
O F
P O P E R Y;
O R,
O B S E R V A T I O N S
O N T H E
T W E L V E A R T I C L E S
O F T H E
C O U N C I L O F T R E N T:
P R E S E N T E D T O T H E
C O N S I D E R A T I O N
O F
I N G E N U O U S R O M A N I S T S.

BY
SIR JOHN THOROLD, BARONET.

In vain do they worship me; teaching for Doctrines
the Commandments of MEN. MATT. xv. 9.

L O N D O N:

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M DCC LXVI.



PROF. R. Y.

OBSERVATIONS

ON THE

TWELVE ARTICLES

OF THE

COUNCIL OF TRENT.

CONSTITUTION

INGENIOUS REMARKS

BY JOHN THOMAS, M.A.

IN TWO VOLUMES. VOL. I.

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MICRO.



THE
PREFACE.

*T*is an Observation grounded
on Experience, that Truth
fears nothing but Conceal-
ment, and that Falshood dreads no-
thing so much as Inquiry. The Com-
pilers of the Articles of the Council of
A 3 Trent,

Trent, well aware of the Truth of this Observation, made it their first Care to secure and establish the Doctrine of implicit Faith, and blind Obedience.

And to the same Purpose, we are told by Sir Edwin Sandys, in his Book, intituled, Europæ Speculum, that principal Writers, who have employed themselves wholly in refuting from Point to Point the Protestants Doctrine and Arguments, were so rare in Italy, as, by ordinary Inquiry, he believed they were not to be found. The Controversies of Bellarmine, saith Sir Edwin, I sought for in Venice, in all Places: neither that, nor Gregory of Valentia, nor any of such Quality, could I ever in any Shop

Shop in Italy set Eye on: but instead of them, an infinite Number of mere Invectives and Declamations: which made me entertain, addeth he, this suspicious Conjecture, that it might be their Care, that no Part of the Protestants Positions, and Allegations, should be known; they were so exact, as to make discurrent, in some sort, even those very Books, which were constrained to recite them, in order to refute them.

But the Members of the Church of Rome, who live in this Kingdom, have far better Opportunities of Inquiry, than they can possibly enjoy, whose Residence is in the Land of Bigotry, and servile Obedience to the

Roman Pontiff. *From British Romanists it may reasonably be hoped, that they will be pleased to use their best Endeavours, so far to divest themselves of the Prejudice of Education, as to suppose it not impossible, that the Claim of Supremacy and Infallibility may have been, by Favour of the Night of Ignorance, introduced, and by the Contrivance of worldly Wisdom finally settled, into an Article of Faith.*

Infallibility and Impeccability seem to be necessarily connected. The Persons who lay Claim to Exemption from Error in judging of Matters of religious Concern, may reasonably be required to make it evident, by the whole

whole Tenor of their Lives and Conversation, that they have likewise obtained Exemption from Sin. — Since, if they be not thus exempted, it may justly be apprehended, that the Sin which doth most easily beset them, pursuing them even into Councils, may possibly prove too successful in seducing them to interpret certain Passages of Holy Writ in that Sense, which may most effectually promote the Interest of any particular Sin. — If Ambition be the Master-Passion, they will select Texts, whereon to affix such Glosses as may be most subservient to the Designs of worldly Power and Grandeur. — If they be more immediately under the Influence of Avarice, they will go in Quest of other Texts, in order to wrest them

them to the Purpose of Accumulation of Wealth.

Now let the Evidence of Facts be appealed to, whether Exemption from Sin hath been vouchsafed to those, who claim the sole Right of interpreting the holy Scriptures.

Serious, calm, modest Inquiry, never yet did, never can do Harm.--- And Inquiry of this Sort is all that is requested.

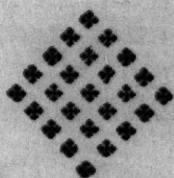
If the Result of such Examination should be Continuance in the Persuasion, that this Claim of Supremacy of Power, and Infallibility of Judgment, is founded on the Scriptures:

--- one

P R E F A C E.

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--- one Thing will yet remain, which, it is hoped, will not be withholden, namely, to receive candidly, what Candor will suggest, was meant benevolently.



THE
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A
V I E W
O F
P O P E R Y, &c.

THE divine Founder of our
T most holy Religion *came in-*
to the World to save Sinners.

-- During the Time of his Taberna-
cling among us in the Likeness of our
Flesh,

Flesh, He exhibited the most perfect Pattern of all the Virtues and Graces, which belong to, and which adorn human Nature.

He enforced by Precept and Example, the Duty of Piety and Devotion: He went about doing Good, and healing all that were oppressed of the Devil. He maketh *that* to be strict Matter of Duty, and to be the *first* of all the Commandments, namely, that of loving GOD with all our Hearts, with all our Minds, with all our Souls, and with all our Strength; which Duty is the highest Honour, and the greatest Happiness a Creature is capable of enjoying.--- His Precepts are the Precepts of the Prince of Peace: They enjoin us to lead godly, righteous, and sober Lives; and, in order



order to preserve the Tranquillity and Welfare of civil Society, they require us to love our Neighbour as ourselves.

The *Angelic* Hymn, sung at the Nativity of the blessed JESUS, is a Summary of the *Christian* Religion.

It doth most effectually promote the Glory of GOD on high; it bringeth down Peace on Earth, and Good-will toward Men.

Not contented with thus instructing Mankind to walk in the Paths of Righteousness, true Holiness, and Happiness; Christ taketh away the Sins of the World by the Sacrifice of Himself.--- Behold him buffeted--- mocked--- blindfolded--- spitted on--- scourged--- crucified!

Was

Was ever Sorrow like unto his Sorrow? Was ever Love like unto his Love?—And is it possible that Creatures, whom He came into the World to save from the Guilt, the Dominion, the Infamy, and the Punishment of Sin, should hide as it were their Faces from him, and lightly regard the Sufferings and the Love of this mighty Deliverer?

On the third Day, according to his express Prediction, He rose from the Dead; and, by many *infallible* Proofs, shewed himself alive after his Passion, unto Witnesses chosen before of GOD.

He commissioned them to preach the Gospel of Salvation throughout the World, in the Name of the Father, and of the Son, and of the Holy Ghost.

At

At the End of forty Days He ascended into Heaven. --- From Heaven He sent down upon them, as He had promised, the Gift of the Holy Ghost. On the Day of *Pentecost*, they were endued with Power from on High to speak great Variety of Languages. *Parthians, and Medes, and Elamites, and the Dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, Asia, Phrygia, and Pamphylia, in Egypt, and in the Parts of Lybia about Cyrene, and Strangers at Rome, Jews and Profelytes, Cretes and Arabians, did hear the Apostles speak in their own Tongues the wonderful Works of God.*

The Credential of Miracles was the Credential which the GOD of Truth vouchsafed unto his Servants; who

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were

were commanded to testify, that *Jefus* of *Nazareth*, whom the *Jews* took, and by wicked Hands crucified and flew, was the *Messiah*, foretold by *Moses*, the *Prophets*, and the *Pfalmists*. Thus honoured, and thus instructed by the Almighty, they preached the glad Tidings of Salvation to the *Jew* first, and then to the *Gentile*. The Sound of the Gospel went into all Lands, and its Words unto the Ends of the World.

Happy had it been for Mankind, if the *Christian Religion*, which by Completion of Prophecies, by Miracles, and by the Wisdom and Goodness of its Precepts, proves itself to come from *GOD*, had not been adulterated and defiled by the Inventions of Men! But the Reverse of this is the
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the Case. — False Opinions of various Sorts arose to disturb the Peace of the *Church*, and to disfigure and disgrace the Beauty and Wisdom of the *Gospel*.

Innovations in Faith and Practice were introduced, and favourable Opportunities were watched for the Establishment of them. In Process of Time, when the State of Learning was low, and that of *Ecclesiastical* Power was high, the Task was not difficult of selecting Passages of *holy Writ*, and of wresting them to serve the Designs of Ambition, Avarice, and other Vices. Thus the People were made to believe, that Supremacy and Infallibility were conferred by CHRIST on St *Peter*; — that he fixed his Residence at *Rome*; — that the Popes for the Time being are his Successors in that

See; — and, as such, derive from him the peculiar Vouchsafements of Supremacy and Infallibility. The Proofs in Support of this Claim, are drawn from *Matthew* xvi. 15, 16, 17, 18, 19. and *John* xxi. 17.

Christ saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven. And I say unto thee, that thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it: And I will give unto thee the Keys of the Kingdom of Heaven; and whatsoever thou

thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven. And again, Jesus saith unto him, [Peter] Feed my Sheep.

— Now that the first cited Passage conveys to St *Peter* no Jurisdiction nor Preeminence, distinct from that which was conferred by CHRIST on the other Apostles, is evident from *Matthew xviii. 17. Verily, I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven.* — And it is likewise to be observed from *Chap. xix. 28.* that, in Answer to a Question proposed by *Peter*, CHRIST doth not address himself to him in particular, but saith to them all in general, *Verily,*

I say unto you, that ye which have followed me in the Regeneration, when the Son of Man shall come, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel. St Peter was honoured by CHRIST with the first Use of the Keys; with giving unto Jews and Gentiles the *first* Admission into his Church: But it is evident from the whole *New Testament*, that this conferred not on him the least *Authority* superior to that which his Brethren, the *Apostles*, were invested with by their LORD and Master. — And as to the Expression, “Feed my Sheep,” St Peter himself maketh use of the same in his first Epistle (*chapter v. 2, 3.*) wherein he chargeth the *Elders* to feed the Flock of God which is among them; taking
the

the Oversight thereof, not by Constraint, but willingly; neither as being Lords over God's Heritage, but being Examples to the Flock.

The Church of Rome fixeth her Eye so attentively on *Matthew xvi. 15, &c.* — is so intent on availing herself of that Passage, that she seemeth to be wholly unmindful of the *Rebuke* given by CHRIST to St Peter, at the Distance only of four Verses; *ver. 24. He, turning, said unto Peter, Get thee behind me, Satan, thou art an Offence unto me; for thou savourest not the Things that be of God, but those that be of Men.* — These Words, it is believed, may much more truly be applied to the Popes of Rome, on account of *Worldly-mindedness*, than the preceding one can be brought in Proof


of Supremacy.--- But the Observations to be made on the *Eleventh Article* of the *Council of Trent*, will require more particular Discussion of this Subject: In the mean Time, the Proceedings in the Election of these (supposed) Successors of *St Peter* may not unfitly be inserted in this Place.

When the papal Throne is become vacant, those *Ecclesiastical* Dignitaries, called *Cardinals*, are convened. To them, and to them alone, is committed the Choice of a Successor. An Affair of this important, this sacred Nature, must not be incumbered with the Cares of this Life: To this End, they enter into a House allotted for them; each of them in his Apartment is to give himself to Prayer, for Aid and Direction from the
Holy

Holy Ghost. — When the Voices exceed the Proportion of two Parts of three, the Election is finished.

The new *Pope*, opening the Wicket, called the Golden Gate, giveth to an infinite Number of poor People, who stand there, his Fatherly Benediction, and remitteth to them all their Sins. — Then he striketh with a golden Mallet on the Door, in which is the said Wicket, and Workmen without break it open. The Chips, Stones, Dust and Dirt, which fall from the Door while it is opening, are gathered and preserved as choicest Relicks; and the golden Mallet is usually given to that *Cardinal* who is in most Grace with the *Pope*.

Now if Intrigue and Artifice be at work in this Election; if the Spirit of
Party



Party bias the Inclinations of the Voters to this or that particular Person; if the Princes and Potentates in Communion with the *Roman Church*, are not *totally* unconcerned on whom the Choice may fall: — What a solemn Farce! what a shocking Scene of *Hypocrisy* is here acted under the Mask of Religion!

The first Thing done by the newly elected Sovereign Pontiff, is to shew himself to a very great Croud of People, Strangers to him, and he to them; and to *grant them Remission of all their Sins*. — An Act of Power never exercised by *St Peter*; and wholly unwarranted by Reason and Revelation.

But though the Reign of the papal Monarch be opened with the *gratuitous*

gratis Remission of Sins; his Subjects must not expect that these Acts of Grace are to last always: The Bank of Merit must not be lost Sight of:---From this Treasury are to issue the Wares of Indulgences and Pardons, at a stipulated Price.

As the Sale of Indulgences was the Cause of very memorable Events, which at last drove the *Pope* to the Necessity of summoning, what was styled, a General Council; it is thought, that the following abridged Account, taken from the History of the *Council of Trent*, may serve by Way of Introduction to the Articles of the said *Council*.

“ AFTER the Year *Eleven hundred*, this mercantile Ware [of Indulgences]

dulgences] had its Beginning. Pope *Urban* the Second, having granted a plenary Indulgence, and Remission of all Sins whatsoever, to every one who made War in the holy Land, in order to regain and set at Liberty the Sepulchre of CHRIST out of the Hands of the *Mahommedans*, was imitated by his Successors; who granted it to those who maintained a Soldier, in case they could not, or did not choose to serve in Person: In Process of Time, these Indulgences and Pardons were given to those, who took up Arms against them that obeyed not the *Church of Rome*.

In the Year *Fifteen hundred and seventeen*, Pope *Leo* the Tenth published an universal Grant of Indulgence; and distributed Part of the
Revenues

Revenues of different Provinces, arising from this Grant, unto different Persons, reserving some for his own Exchequer. In particular, the Indulgences of *Saxony*, and of that Arm of *Germany*, which reacheth from thence to the Sea, were granted by the said Pope to his Sister *Magdalene*, Wife of *Franceschetto Cibo*, Bastard Son of *Innocent* the Eighth.

Magdalene commits the Management of this Traffic to a *chief Agent*. This Man grants the Power of publishing these Indulgences to those who promised to make most Profit by them. The *Dominican Friars*, who were employed in this Business, desiring to amplify the Value of these Wares, more than others had done before, spake many strange Things, which

which gave Cause of Scandal; whereunto was added the bad Life of the Pardoners, who, in Taverns and elsewhere, in Games, and other Things not fit to be named, spent that which the People spared from their necessary Expences to purchase these Indulgences.

These Things stirred up a *Friar* of the Order of *Eremites* (*Martin Luther*) to speak against these *Pardoners*. They, in Return, provoked him: This roused *Luther* to study this Matter more closely; and to see the Foundations and the Roots of *Indulgences*.

The Consequence of this Inquiry was, that the Opponents of *Martin Luther* betook themselves to common Places, and laid for their Ground-work,

work, the Pope's Authority and Consent of *Schoolmen*; concluding, that the Pope, not being able to err in Matters of Faith, and having the Doctrine of *Schoolmen*, and himself publishing the Indulgences to all the Faithful, it was necessary to believe them as an Article of Faith. This gave Occasion to *Luther* to pass from Indulgences to the Authority of the *Pope*; which, the more it was advanced by others, was by him the more debased. ---- But Friar *James Hogostrat*, or *Hoch-straat*, a *Dominican* Inquisitor, wrote against *Martin Luther* more to the Purpose than they all; who, setting the Reasons urged by the other Opponents of *Martin* aside, exhorted the *Pope* to convince him with Chains, Fire and Sword.

In

In the Year *Fifteen hundred and nineteen*, Friar *Samson* of *Milan*, of the Order of *St Francis*, was sent to preach the same Indulgences amongst the *Suiffes*; and having published them in many Places, and collected the Sum of *twelve thousand Crowns*, he came finally to *Zurick*, where *Ulricus Zuinglius*, a Canon in that Church, was Professor; who opposed himself to the Doctrine of this Friar, the *Pardoner*; and there grew great Disputation between them, passing from one Matter to another, as it happened in *Germany*: Whereby it came to pass, that *Zuinglius* was hearkened unto by many, and gained Credit; and was emboldened to speak against the Indulgences themselves, and even against the Pope that granted them.

Martin

Martin Luther was summoned in the Year *Fifteen hundred and twenty* to the Diet of *Wormes*. — He resolutely, against the Persuasion of his Friends, makes his Appearance accordingly. Being interrogated, whether he would retract his Writings, he answers, That he could not retract any thing, that he had written or taught, if he were not convinced by the Words of *Scripture*, or by evident Reasons.”

In the End, since every Method made use of was unable to extinguish the New Doctrine, (as it was called) but that it made greater Progress, Recourse was had to the Convention of a General Council, which, after many Delays on the Pope's Part, first met

in the Year *Fifteen hundred and forty five*, and was not dissolved till the Year *Fifteen hundred and sixty three*.

From such small Beginnings, from such (humanly speaking) weak Instruments, did *the Right-hand of the LORD bring mighty Things to pass*. — *He taketh the Wise in their own Craftiness; and by Him the Counsels of the Froward are carried headlong*.

If the Pardoners had been so circumspect in their Conduct, as to have given no Cause of Scandal; --- or, had they been so prudent, and so obliging in their Behaviour, as to have returned civil Answers to the Expostulations of *Luther*; — or, lastly, if his and *Ulric Zuinglius's* Opponents, being pressed, had not fled for Refuge to that Strong-hold, the *Authority* of
the

the *Pope*, in all Probability, that *Citadel* would not have been attacked by them.

But the contrary to all these Things happening ; the Writings of *Martin Luther*, of *Ulric Zuinglius*, and of others, their Coadjutors, went abroad ; and the Effects of their pious Labours, through the Blessing of G O D, were successful to a Degree little expected in the Beginning : And no other Remedy than that of a General Council, (however undeserving of the Name) was thought adequate to the supposed Evil.

Great were the Apprehensions of the Court of *Rome* for the Issue of this Council. The Papal Authority, it was feared, would be called in Question ; and no Means, which *human*

Policy could suggest, were neglected in order to its Preservation. To this End, several Bishops, the Pope's Creatures, were sent to, and maintained at *Trent*, at the Pope's Expence. The Aid of the Holy Ghost was to be invoked: But a Majority of Voices was in all Events to be secured. — And the frequent Dispatches between *Trent* and *Rome*, with fresh Intelligence and Advice, was Matter of public Jest.

The Articles of Faith, framed and assented to by this Council, are as followeth:

T H E

THE
FIRST ARTICLE.

“ I most stedfastly admit, and embrace the Apostolical and Ecclesiastical Traditions, with the rest of the Constitutions and Observations of the Church.”

IF the Mind was at Liberty to exercise those Talents of Thinking and Judging, wherewith God hath intrusted it, the subtil Contrivance of this Article would be soon discovered. It would give just Grounds of Suspicion, that every thing was not as it

should be, since it appears, that the *first* Care of the Council is to demand the Homage of *implicit Faith*, and *blind Obedience*. When Traditions are dignified with the Titles *Apostolical* and *Ecclesiastical*, this is to do the Business at once. Not the least Inquiry is to be made, whether they be founded on the Doctrine of the *Apostles*, or be conformable to the Practice of Primitive Antiquity. --- And then the Words, "the rest of the Constitutions and Observations of the Church," are so unlimited, as to comprehend every Ordinance and Usage, which the *Church* already hath, or may hereafter be pleased to constitute, and command to be observed. Reasons no Doubt there are for this Demand of the total Surrender of the Faculties

culties of the Mind into the Hands of the *Church*; but whether they proceed from the Love of Truth, or from Fear of Discovery, *ought* to be the Subject of serious Inquiry.

It is granted, that our Saviour spake *to the Multitude, and to his Disciples, saying, The Scribes and the Pharisees sit in Moses's Seat: All therefore whatsoever they bid you observe, that observe, and do.* And is it not likewise to be granted, that in another Place, He bids his Disciples *to beware of the Leaven, that is to say, of the Doctrine of the Pharisees, and of the Sadducees; which, saith He, is Hypocrisy?* They were commanded to observe and do all whatsoever was agreeable; and to beware of all that was contrary to the Law of *Moses*.

Now this they could not possibly do, without the due Exercise of their thinking Powers.

Again, Let the Words of the blessed JESUS be attended to: *Be not ye called Rabbi; for One is your Master, even Christ; and all ye are Brethren. And call no Man your Father upon Earth; for One is your Father, which is in Heaven.* Implicit Faith is here plainly prohibited; and the Exercise of the Understanding as plainly allowed. What then must be thought of a Church, which presumes to require of the Members of her Communion, that which CHRIST hath manifestly prohibited?

Let it be supposed a Thing not impossible, that, in the Course of your reading the holy Scriptures — by Licence

cence — you clearly discern a Difference between the Traditions, stiled *Apostolical*, and the *written* Traditions of the *Apostles*. In this Case what is to be done? You are pre-engaged most stedfastly to admit, and embrace the Traditions mentioned in the Article. But, say you, this Engagement necessarily implieth the Condition, that they do not contradict the Word of G O D. If they are evidently contradictory to it; the less must give Place to the greater: The Doctrines of Men must not be suffered to set aside the Commands of G O D. --- This Way of Reasoning, however just, must necessarily be obstructed in its Operation, if the Design of the Article next ensuing be not, by the Help of serious Reflection, detected and defeated.

You

You talk of understanding the Meaning of the holy Scriptures; and of judging of the Traditions of the *Church* by the Rule of the Scriptures. You are engaging in a Work, with which you have no kind of Business. Make the Declaration following.

T H E

S E C O N D A R T I C L E.

“ I do also receive the holy Scriptures according to that Sense which the holy Mother Church, (to whom it belongs to judge of the true Sense and Interpretation of the holy Scripture)

ture) did, and doth hold; nor will I ever take, and interpret it otherwise than according to the unanimous Consent of the Fathers."

WHAT now becomes of your Plea, of most stedfastly admitting and embracing the Traditions, called *Apostolical* and *Ecclesiastical*, on Condition that they are found to be plainly agreeing with the holy Scriptures?—The Understanding of a private Man, you see, must not be exercised in *searching* the Scriptures. These divinely-inspired Writings must not be viewed in any other Light than that, in which the holy Mother Church thinks fit to place them.

No.

Now you would think it very hard Treatment to be thus dealt with in the following Instance.

A Society of Men assure you with Vehemence, (and have Means in their Power to cause their Assurances implicitly to be submitted to) that they are possessed of an *exclusive* Right of affixing Annotations to the Works of a particular Author; and that every body is in Duty bound to understand this Author in that Sense, and in no other than that, which the said *Annotators* shall fasten on his Works. —

You see, or, after the utmost Attention, think you see, in many Places, plain Instances, wherein the Sense of the Author hath been mistaken; his Beauties defaced, and the whole Scope and Design of his Book perverted.

What-

Whatever *you* may see, is nothing at all to the Purpose. *Your* Business is to see with the Eyes of other Men, and to think by *Proxy*. -- This Oppression, severe as it is, is Ease and Freedom, in Comparison of blindly submitting to Men; who may either be deceived themselves, or may be too successfully tempted to deceive you, in Things of the greatest Importance to the everlasting Happiness or Misery of Mankind.

But let the Word of GOD be seriously and devoutly attended to, in the following Passages; and then determine, whether you ought to suffer the Eyes of your Understanding to be blindfolded, in all Matters of religious Concern.

“ Judge

“ Judge not according to Appearance, but judge righteous Judgment.”
— “ Search the Scriptures: ” -- “ Be ready always to give an Answer to every one that asketh you a Reason of the Hope that is in you. ” -- “ Prove all Things; hold fast that which is good. ” --
“ Judge ye what I say. ” -- “ Gird up the Loins of your Mind. ” -- “ Brethren, be not Children in Understanding; howbeit in Malice be ye Children, but in Understanding be Men. ” -- “ Try the Spirits, whether they are of God. ”

To these Proofs against implicit Faith (amidst many others which may be produced) let one more be added; namely, the Commendation given by St *Luke* to Persons, who did not choose to take Things, which concerned their Salvation, merely upon Trust. — In

Acts

Acts xvii. 11. the *Beræans* are said to be *Εὐγενέσποι*, "better born," as to good Sense, and Freedom of Thought, than they of *Thessalonica*. And why? Because they searched the Scriptures daily, whether those Things, spoken by *Paul*, were agreeable to the Scriptures. This judicious Zeal of the ingenious *Beræans* is recorded for the Imitation of succeeding *Christians*.--- And it may reasonably be hoped, that similar Practice will be productive of similar Success.

THE

THIRD ARTICLE.

"I do also profess that there
are properly Seven Sacra-
ments

ments of the New Law, instituted by our Lord JESUS CHRIST, and are necessary to the Salvation of Mankind, (although all the Sacraments are not necessary to every Person) *viz.* Baptism, Confirmation, The LORD's Supper, Penance, Extreme Unction, Orders, and Matrimony. All which do confer Grace; and whereof Baptism, Confirmation, and Orders, cannot be repeated without Sacrilege. I do also receive and admit all the received
and

and approved Rites of the Catholic Church, in the solemn Administration of the aforesaid Sacraments."

THE Number *Seven* was chosen for the Christian Sacraments on the Authority of *Schoolmen*: And the *Schools*, we are told, liked this Number in Preference to any other; because, say they, there are *Seven* natural Things by which Life is gained and preserved: --- *Seven* capital Vices --- *Seven* Defects which came from Original Sin --- Because there were *Six* Days of the Creation of the World, and the *Seventh* of Rest --- *Seven* Regions of *Egypt* --- *Seven* Planets --- and because the Number *Seven* was

D

famous

famous: — and on account of other Congruities.

Here we find a Council (whose Decrees, when ratified by the Pope, were to be deemed infallible) swayed by Authority! By the Authority of Men were they swayed, who were vacant to the Agitation of Questions, which it was no Part of their Duty to be prying into; which they could never come to the Knowledge of; and in the Discussion of which, Temper might be lost, though Certainty could not be gained.

Punishment in Kind is no unusual Method of Providence, in his Dispositions towards the Children of Men.

With regard to these *seven* Sacraments: It is manifest to any one, who reads the New Testament with that
Attention

Attention which is due to the holy Scriptures: *First*, That the Rite of *Confirmation* was not instituted by CHRIST. They who place it at the highest, ascribe to it only *Apostolical* Institution. How can it then be reckoned among the Number of Sacraments, which were instituted by CHRIST himself? *Secondly*, Penance is a Mode of expressing Sorrow, and of undergoing Punishment for Sin, previously to receiving Absolution; and is founded on *Ecclesiastical* Authority: It cannot therefore be reckoned properly a Sacrament of CHRIST's Institution. *Thirdly*, Extreme Unction is not a Sacrament in the Sense just mentioned. When CHRIST sent out his Apostles and Disciples to preach the Gospel, He commanded them to

anoint the Sick with Oil, for the Purpose of healing their Bodies ; not for that of conferring Grace on their Souls. And St *James* plainly intimates, that anointing the Sick with Oil was to be used for their Recovery : But by the Church of *Rome*, it is used when they are past all Hopes of Recovery. Thus Men are to be flattered with the delusive Hope, that by the Unction of their Bodies in *the last Extremity*, Grace will be conferred on their departing Souls. This Contrariety between the *original* and *modern* Use of this Rite, evidently excludes it from holding Rank with the *two Sacraments*, which are universally allowed to have been instituted by CHRIST himself. *Fourthly*, As to Orders, or Ordination, this is a Rite chiefly for the

the Benefit of others: And though, on due Preparation for receiving it, Grace may be conferred; yet this doth not make it properly a Christian Sacrament in that Sense, in which *Baptism* and the *LORD's Supper* are received as such. The faithful Preaching of the Word *ministers Grace* to the sincere, attentive Hearer; and many other Acts of Religion may, in a large Sense, be called *Sacraments*; yet are they by no means to be placed on a Level with the *two Christian Sacraments*, properly so called. *Lastly*, Matrimony is a State of Life instituted by GOD himself: *Have ye not read*, saith our blessed Saviour, *that He which made them at the Beginning, made them Male and Female? And said, For this Cause shall a Man leave*

his Father and Mother, and cleave unto his Wife, and they twain shall be one Flesh. What therefore GOD hath joined together, let not Man put asunder, Matt. xix. 4, 5, 6. Matrimony is restored by CHRIST to its original Design; but cannot with Propriety be said to have been instituted by him.

But before we leave this Article, it may not be unuseful to consider the great Liberty, which the Church of *Rome* hath taken in her Doctrine concerning the Sacraments.—As to the *two* Sacraments, which, it is on all Hands agreed, are of CHRIST'S Institution, she hath added to the one, and taken away from the other. In the Administration of Baptism, she hath added Salt, Spittle, and other Things:
And

And with regard to the LORD's Supper, she hath deprived the Laity of one half of that Sacrament. *Secondly*, She makes the Efficacy of the Sacraments to depend on the Intention of the Priest. And, *Lastly*, She debars the *Priests*, the Dispensers of the *Sacraments*, of the Use of one of them. And this she does in the Face of exprefs Declarations of holy Writ, that "Marriage is honourable in all;" — that St *Peter* was a married Man; and that the Apostle of the Gentiles asserts his Liberty of entering into this State, equally with the Brethren of our LORD, and of *Cephas*: and, lastly, in the Face of what the same Apostle mentions to *Timothy* (1st Epistle, Chap. iv. 1—3.) where the forbidding to marry is reckoned among the Doctrines of Devils.

THE
FOURTH ARTICLE.

“ All and every thing that was declared, and defined about Original Sin, and Justification, by the most holy Council of *Trent*, I embrace, and receive.”

THE Historian of the *Trent* Council informs us of an Incident too remarkable to be unnoticed.

“ The Bishops, saith he, (among whom very few had Knowledge in *Theology*, but were either Lawyers, or learned Men of the Court) were confounded

founded with the scholastical and crabbed Manner of handling the Articles by the Divines; and, among so many Opinions, knew not what to think of Original Sin. In the End, therefore, the Council thought it more adviseable to determine what it was not, rather than what it was; notwithstanding the Remonstrance of some of the Members against such Determination. But as to the Doctrine of Justification, it was unanimously agreed, that Works done in Grace were perfect, and merited Salvation: And good Works were defined to be the Merits of a justified Person, and to deserve eternal Life."

Thus the Members of the *Roman Church* are treated. They are required by human Authority to declare, that

that good Works are the Merits of a justified Person, and that they deserve eternal Life: By the Authority which is divine, they are commanded, *when they have done all, to say, they are unprofitable Servants, they have done that which was their Duty to do; and again, that they have nothing which they did not receive. Now if they did receive, why do they boast, as though they had not received it? — By Man,* they are constrained to embrace, and receive as Christian Doctrine, the Perfection of Works done in Grace; and that they deserve Increase of Faith, and eternal Life: By the *Scriptures of Truth* they are taught to believe, that *all our Righteousnesses are as filthy Rags* — that *there is none righteous, no not one, before Him, in whose Sight*
the

the Heavens are not clean; and that we are justified freely by the Grace of GOD, through the Redemption that is in Christ Jesus.

From these, and other Passages which may be produced, it is clear, as the Light of the Noon-day Sun, that, though good Works are the Evidences of our Faith in CHRIST, and do as necessarily flow from Justification by Faith in Him, as Water flows from its Fountain; yet they are not perfect, nor deserve eternal Life. — In the Sight of GOD, no Works are perfect, but those of our most gracious Redeemer; through whose Merits, and Mediation, our imperfect Services are accepted, as Sacrifices of sweet-smelling Savour. — And to say the Truth, the surest Way to lose the Benefit

Benefit of Mercies received, and to forfeit the Favour of our Benefactor, is proudly and ungratefully to arrogate to ourselves that Honour, which belongeth to Him only; and to claim that, as Matter of strict *Debt*, which is Matter of *free Bounty*.

The true Reason why Works done in Grace are magnified, and confided in at this unreasonable Rate, seems plainly to be with a View to the Bank of Merit. The Credit of that *Treasury* must in all Events be kept up; wherein the supernumerary good Works of some, are safely deposited for the Benefit of others; who having too few of their own, must go to the Merchant, and buy.

Sounds operate most strongly on the Imagination. Thus, "St *Peter's* Patrimony"

trimony"-- "the Apostolic Chamber"
"the Apostolic Palace"-- "the Seal of
the Fisherman" --- seem intended to
convey Ideas of Things, which were
once the Property of the Apostle St
Peter. But these Sounds, though
empty of Truth, are innocent in Com-
parison of the Treasury of the Merit of
good Works! Sounds of Blasphemy!
against the alone Merits of CHRIST
JESUS, our Redeemer.

THE

FIFTH ARTICLE.

" I do profess also, that in the
Mass is offered to GOD, a
true, proper, and propitiatory
Sacrifice

Sacrifice for the Quick and Dead; and that in the most holy Sacrament of the Eucharist, there is really and substantially the Body and Blood, together with the Soul and Divinity of our Lord JESUS CHRIST: And that there is a Conversion of the whole Substance of the Bread into his Body, and of the whole Substance of the Wine into his Blood: Which Conversion the Catholic Church calls Transubstantiation."

THE

THE Author of the Epistle to the *Hebrews* expressly teacheth us, that CHRIST was once offered to bear the Sins of many; --- that, after He had offered one Sacrifice for Sins, He for ever sat down at the Right-hand of GOD; --- and that, in Contradistinction to the Sacrifices under the Law, which were offered often for the same Sins, CHRIST once in the End of the World, (in the last Aeon, or Age of the World) hath appeared to put away Sin by the Sacrifice of Himself. What then becomes of the Doctrine concerning a true, proper, propitiatory Sacrifice, in the Mass offered for the Quick and Dead? Or, to what Use is it to be applied? It is manifestly framed to serve by way of Introduction to the very lucrative Doctrine contained

contained in the *Seventh* Article. —

As to the Conversion of the whole Substance of the Bread, after Consecration, into the Body of CHRIST, and of the whole Substance of the Wine into his Blood: Which Conversion, saith the Article, the *Catholic Church*, (meaning the Church of *Rome*) calls *Transubstantiation*; this is a Doctrine so abhorrent to Nature and Reason, so contradictory to our Senses, and so different from every Miracle wrought by our blessed Saviour, and by his Apostles and Disciples, in his Name, that it looks like Infatuation to rest the Claim of *Infallibility* upon it.

Is that sacred Body of CHRIST, which by Man was crucified,— which by the Power of GOD was raised
from

from the Dead,-- and exalted into the Heaven of Heavens;-- which is fitting at the Right-hand of God,-- and is shining with Rays of Glory, infinitely transcending the Power of Man to conceive: --- Is that Body to be brought down from Heaven? For what? To be eaten, grossly and carnally eaten by Man? Human Nature abhors the Thought. Human Reason pronounceth it to be incredible. --- Can the same Body be in ten thousand different Parts of the Earth at one and the same Instant of Time? The Mind of Man hath no Faculties whereby it can comprehend this to be possible. --- Is the Bread, and is the Wine to remain the very same, after Consecration, as to *Smell*, *Taste*, and *Colour*, which they were before? Is the former really

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and

and substantially converted into his Body, and the latter into his Blood? And is every Sense belonging to the Nature of Man to be deceived in judging of the Reality of this Conversion? This absolutely defeats the Purpose for which the Senses were implanted in human Nature; and is altogether different from the Use which was made of them in judging of the Miracles wrought by our blessed Saviour, and his Disciples.

When five thousand Men were fed with five Barley Loaves, and a few small Fishes, their Hunger was satisfied, and their Senses bore Witness to the Reality of the Miracle. --- When the Water was converted into Wine at the Marriage in *Cana of Galilee*, the Colour, the Smell, the Taste of Wine
put

put it out of the Power of the Guests to doubt of that being Wine, which they saw and tasted.

When *Peter* and *John*, in Testimony of the Resurrection of their LORD from the Dead, bade the Cripple, *in the Name of Jesus Christ of Nazareth*, to *rise up and walk*; "his Knees and Ankle-bones received Strength immediately, and he entered with them into the Temple, walking, and leaping, and praising GOD."

But it is pretended, that the Body and Blood of CHRIST lie concealed under the Appearance of Bread and Wine; that the Mind may be preserved from being terrified, and confounded at the Sight of his wounded Body, and at the Sight of his Blood.

In return for this *fanciful* Solution of the Difficulty ; it is as easy to say, that if the consecrated Bread and Wine were really and substantially converted into CHRIST'S Body and Blood ; it would have been provided, that the Sight should not terrify the Minds of the Beholders. — However, it is still insisted, that the Doctrine of *Transubstantiation* is the Doctrine of *Scripture* ; and that it ought not to be rejected on account of its being incomprehensible, any more than the Doctrine of the Trinity, which is confessedly so, ought on that account to be rejected by us.

This Way of Talking is never forgotten, when the Missionary is labouring to gain *Profelytes* to the *Roman* Church. However powerfully it may
have

have operated on Minds unprepared to resist its Attack ; yet when viewed in a true Light, and cleared of that false Colouring, which the Science of fallacious Disputation, called Sophistry, can throw on any Subject ; the Argument runs thus --- You believe a Doctrine concerning the DIVINE ESSENCE, which must necessarily be above your Reason ; therefore --- What ? Therefore believe a Doctrine, which flatly contradicts your Senses.

But it will be said, let Recourse be had to the *sixth* Chapter of St *John's* Gospel. Doth not CHRIST there tell the *Jews*, that *his Flesh is Meat indeed, and his Blood Drink indeed* : And that, *Except they eat the Flesh of the Son of Man, and drink his Blood, they have no Part in Him?* --- The

Words are there: But it may most safely be affirmed, that the Sense put on the Words by the Church of *Rome* is *not* there.

The Liberty of explaining one's Meaning is universally allowed to be a Debt strictly due from Man to Man. And is it to be denied by Man to his Redeemer? Hear the Words of the blessed JESUS in the latter End of his Discourse.

Doth this offend you? What and if you shall see the Son of Man ascend where He was before? It is the Spirit that quickeneth; the Flesh profiteth nothing. The Words that I speak unto you, they are Spirit, and they are Life.

“How can ye possibly imagine, that my Flesh is to be really and substantially eaten, and my Blood to be really
and

and substantially drunk by you? My Body is to ascend, and is to sit at the Right-hand of my Father. How can ye then be sunk so far below every Thought becoming rational Creatures, as to imagine, that my Body thus exalted, and thus glorified, is to be carnally eaten by Men? The Words that I speak unto you, they are to be understood of the *spiritual* Benefits which Believers in me will be made Partakers of: Through the quickening, sanctifying Influences of the Holy Spirit, they will be raised to Newness of Life in this World, and to Life everlasting in the World to come. This is the great End and Design of my giving my Body to be broken, and my Blood to be poured out."

But is it not said, (*Ephes. v. 30.*)
 We are Members of his Body, of his
 Flesh, and of his Bones? It is. But
 it is by no means to be granted, that
 this Text hath the least Reference to
 the Doctrine of *Transubstantiation*. ---
 The Author of the Epistle to the *He-*
brews saith, *Forasmuch as the Children*
are Partakers of Flesh and Blood, --
Christ also himself took Part of the
same: And, He that sanctifieth, and
they who are sanctified, are all of One;
for which cause He is not ashamed to
call them Brethren.

And to set forth the Sameness of
 Nature, *Adam* saith, *This is now Bone*
of my Bone, and Flesh of my Flesh. ---
 The Tie of near Relationship is also
 thus expressed in 2 *Sam. xix. 12, 13.*
Ye are my Brethren; ye are my Bones
and

and my Flesh. And say ye to *Amasa*,
Art thou not of my Bone, and of my
Flesh? — Hence it appears, that no-
thing can be alledged from *Ephes. v. 30.*
in Favour of the Doctrine of *Transub-*
stantiation.

Lastly, The Words of the Institu-
tion of the LORD's Supper are pro-
duced in Proof of this Doctrine. Let
then the Type and the Antitype be
brought together. Let *Exod. xii. 3—*
11. be compared with *Matt. xxvi. 26,*
27, 28. in order to discover, whether
the Words of the Institution can pos-
sibly be understood in the Sense which
the Church of *Rome* puts upon them,
— *In the tenth Day of this Month, they*
shall take every Man a Lamb, accord-
ing to the House of their Fathers, a
Lamb for an House:— It is the LORD's
Passover.

Passover. — Jesus took Bread, and blessed it, and brake it, and gave it to his Disciples, and said, Take, eat, this is my Body. And He took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of this: For this is my Blood of the New Testament, which is shed for many, for the Remission of Sins. Do this, as often as ye drink of it, in Remembrance of Me.

In the one, the Lamb is, according to the *Letter*, the *Passover* of the LORD; and in the other, the Bread and the Wine are, according to the *Letter*, the Body and Blood of the LORD. Either take the one *literally*, and the other *literally*; or else, take the one *figuratively*, and the other *figuratively*. — You cannot, if you mean to act justly, you cannot separate

rate them. If you abhor the Thought, that the Lamb, which was eaten, was JEHOVAH himself passing over the Houses of the Children of *Israel* in *Egypt*; ought you not equally to abhor the Thought, that the Bread and Wine, which JESUS held in his Hands, and which He gave to his Disciples, were really and substantially converted into his Body and Blood?

Again; If you will persist in taking the Words of the Institution in a *literal* Sense; how can you possibly with *Consistence* understand the following *Citations* according to the *Figure*?—*Gen. xlii. 48. Tumulus iste sit*; or, as it is in the Old Translation, *Tumulus iste erit Testis*; “Let this Heap be, or, this Heap *shall be* a Witness.” *Joshua iv. 6. Τί εἰσιν οἱ λίθοι ἡμῶν*; “What

"What *are* these Stones to us?"
Zech. iv. 4--14. Τί ἐστὶ ταῦτα; "What
are these?" Οὐ γινώσκεις τί ἐστὶ ταῦτα;
 "Knowest thou not what these *are*?"
Isti sunt; "These *are* the anointed
 ones." *Matthew v. 13, 14.* Ὑμεῖς ἐστε
 τὸ ἅλας τῆς γῆς — ὑμεῖς ἐστε τὸ φῶς τοῦ
 κόσμου; "Ye *are* the Salt of the Earth,
 -- Ye *are* the Light of the World."
Mark iii. 35. "Οὗτος ἀδελφός μου, καὶ
 ἀδελφή μου, καὶ μήτηρ ἐστίν;" "The same
 is my Brother, and my Sister, and
 Mother." *Chapter ix. 10.* Τί ἐστὶ τὸ
 ἐκ νεκρῶν ἀναστῆναι; "What the Ris-
 ing from the Dead *is*." *Acts x. 17.* Ὡς
 δὲ ἐν ἑαυτῷ διεπόρει ὁ Πέτρος τί ἂν εἴη
 τὸ ὄραμα ὃ εἶδε; "While *Peter* doubt-
 ed in himself what this Vision which
 he had seen *should be*." *Apoc. i. 20.*
 Οἱ ἑπτὰ ἀστέρες ἑπτὰ ἄγγελοι τῶν ἑπτὰ

ἐκκλησιῶν εἰσὶ ἢ αἱ ἑπτὰ λυχνίαι ὥς
 εἶδες ἑπτὰ ἐκκλησίαι εἰσὶ; “The Se-
 ven Stars *are* the Angels of the Seven
 Churches; and the Seven Candlesticks,
 which thou sawest, *are* the Seven
 Churches.” Chapter xviii. 15, 16. Τα
 ὕδατα αὗται εἰς ἄνθρωποις, καὶ ὄχλοι πολλοί —
 ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη;
 “The Waters which thou sawest *are*
 People, and Multitudes; the Woman
 whom thou sawest *is* the great
 City.”

You would justly think it unrea-
 sonable, that it should be required of
 you to understand the foregoing Sen-
 tences in a *literal* Sense; and that you
 should not be suffered to interpret the
 two first of them, and so of the rest,
 in this Manner. “This Heap shall be,
 that is, shall serve as a Witness. What

are

are these Stones to us-- what do they *mean*, or *signify* to us?" -- In the Name then of every thing that is *serious*, of every thing that is *rational*, and of every thing that is *natural*, let it be asked, whether Τῆτό ἐστὶ τὸ σῶμά μου -- τῆτο γάρ ἐστὶ τὸ αἷμά μου, should not also be interpreted, "This *is*, that is to say, this *signifieth* my Body; -- this *is*, this *signifieth* my Blood?"

Again; The *figurative* Manner of Expression was frequently used by CHRIST on other Occasions. Ἐγὼ εἰμι ἡ θύρα. "I am, figuratively, the Door." Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. "I am, I represent, the good Shepherd." And it is too remarkable to be passed unnoticed, that the most perfect Pattern of Humility, Meekness, and Patience, which the World ever saw, discovered

discovered Emotion, when his Disciples understood him in a *literal* Sense. — *Take heed, saith our Saviour, and beware of the Leaven of the Pharisees, and of the Leaven of Herod. And they reasoned among themselves, saying, It is because we have no Bread. And when Jesus knew it, He saith unto them, Perceive ye not yet, neither understand? Have ye your Heart yet hardened? Having Eyes, see ye not? and having Ears, hear ye not? and do ye not remember? When I brake the five Loaves among five thousand; How many Baskets full of Fragments took ye up? They said unto him, Twelve. And when the seven among four thousand; How many Baskets full of Fragments took ye up? They say unto him, Seven. And he said unto them,*

them, How is it that ye do not understand? Mark viii. 15. — And St Matthew (Chap. xviii. 12.) saith, Then understood they, how He bade them beware, not of the Leaven of Bread, but of the Doctrine of the Pharisees, and of the Sadducees. — And again, in John iv. 14 — 34. and vii. 37, 38, 39. we find our Redeemer expressing himself, thus-- Whosoever drinketh of the Water that I shall give him shall never thirst: but the Water that I shall give him shall be in him, a Well of Water, springing up unto everlasting Life. My Meat is to do the Will of Him that sent me, and to finish his Work. If any Man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water.

But

But this spake He of the Spirit, which they that believe on Him should receive.

Lastly; The whole Tenor of THE BIBLE abounds with *figurative* Expressions. — In these Sacred Pages, above *eighteen hundred Places* may be produced, which no body in his right Senses can think ought to be taken in a *literal* Sense.

How absurd then in itself! how inexpressibly injurious is it to the Memory of Him, in whom, and in whose Doctrine, are hid all the Treasures of Wisdom and Knowledge, to select out of this very large Number of *figurative* Expressions a *single* Passage, and to fasten on it a Meaning, against which, *Nature, Reason, the Senses, and the holy Scriptures*, bear their united Testimony!

timony ! And yet *Popery* -- driven by the Fury of mad Zeal, bursts thro' every Barrier -- rushes on the (supposed) Heretic -- seizes him -- demands of him --- Will you, or will you not, declare your Belief of the Doctrine of *Transubstantiation*? If you will not, the Church excommunicates, and curses; and the State burns you!

T H E

S I X T H A R T I C L E.

“ I do also profess, that under either Kind or Species only, whole and entire CHRIST, and the true Sacrament, is received.”

IN

IN the preceding Article, the *Romanist* is compelled to profess, that there is a Conversion of the whole Substance of the *Bread* into the *Body* of CHRIST, and of the whole Substance of the *Wine* into his *Blood*. In this, he is required to profess, that, under either Kind or Species only, whole and entire CHRIST, and the true Sacrament, is received. In the former Article, the *Roman Church* does, because she will, avail herself of a Meaning according to the *Letter*; in this she hath Recourse to the *Figure*. By Aid of the Figure *Synecdoche*, she makes a Part of the Sacrament stand for the Whole. Thus when a *figurative* Meaning is *necessarily* wanted, it is withholden; when it is *not* wanted, it is given.

The Receiving the half of this Sacrament, (if the Article is to be believed) is Receiving the true Sacrament. Now one would think, that the true Sacrament must be administered truly; that is to say, in Conformity to the manifest Design of its Institution. And it is as plain as Words can make it, that to the *Bread* is allotted an Use *distinct* from that of the *Wine*. — The *Bread* representeth the *Body*, and the *Wine* the *Blood* of the crucified Redeemer. — The former doth *not* signify his *Blood* poured out; neither doth the latter signify his *Body* broken for us.

Hence it appears, that to *invent* and set up the Doctrine of *Concomitance* of the Blood with the Flesh, is to *be wise above what is written*, either

ther in the Old or in the New Testament.

The Sacrifices under the Old Law consisted of two Parts, the Body, and the Blood : The Service was not completed till the Blood, having been separated from the Body, was made use of according to the Commandment of JEHOVAH. — But it is alleged, that since CHRIST administered to none but his *Apostles*; it cannot hence be inferred, with *Certainty*, that the LAITY ought to receive under both Kinds. To this it is answered, (1.) That if this Plea was to be admitted, it would hold equally strong against administering the *Bread* to the *Laity*. And, (2.) It is absolutely certain, that the *Laity* of the Church of *Corinth* received

the Sacrament of the LORD's Supper under both Kinds. And, (3.) That the Laity received under both Kinds during a Series of several Centuries after CHRIST, is evident from * a Decree of Pope *Julius*, recorded by *Gratian*, wherein he condemneth the Practice of some, who used to give unto People the Bread dipped, for the full Communion: This, he saith, is not consonant to the Gospel; where we find, that the Bread and the Cup were given severally, each by itself. — So another Pope, *viz. Gelasius*, (as the same *Gratian* relates) hearing of some that would only receive the Bread,

* *Certamen Religiosum*; or, a Conference between the late King of *England*, and the late Lord Marquesse of *Worcester*, concerning Religion, *Edit. Lond. 1652. page 283.*

Bread, but not the Cup, bade that either they should receive the whole Sacrament, or no Part of it; *because the Division of one and the same Mystery* (he saith) *cannot be without great Sacrilege.*

This Departure from Scripture, and from Antiquity, must not be supposed to be destitute of *Design*.—As to the Pretence, which was at first thrown out, that some of the Wine, or (according to the modern *Roman Creed*) of the Blood, might be spilt; this, and similar Pretences, were only sent abroad by way of Amusement: But the true Reasons seem to be, (1.) That the *Priest* may be aggrandized, as much as possible, in the Eyes of the People; and, (2.) That he may be in some measure compensated for the

Loss of one of the Sacraments. --- Is it not fitting, think you, that he who by pronouncing four or five Words, is impowered to convert Bread and Wine into the Body and Blood of CHRIST, should be dignified and distinguished, by *peculiar* Honours and Privileges from the *Laity*? Let this Wonder-working Man, who is deprived of *one* of the Sacraments, enjoy an *exclusive* Right in the Participation of another. Let him receive whole and entire CHRIST, under the Species of Bread; and also, whole and entire CHRIST, under the Species of Wine: But let the People be contented to receive whole and entire CHRIST, under *one Species only*.

THE
SEVENTH ARTICLE.

“ I stedfastly believe that there is a Purgatory; and that the Souls detained therein are helped by the Prayers of the Faithful.”

IN the *Fifth Article*, Profession is required to be made, that in the Mass is offered a true, proper, and propitiatory Sacrifice for the Quick and Dead. But for which of the Dead is it offered? Not for those few, purified, holy Souls, who are admitted immediately after their Dissolution into Heaven; but for those who, though
they

they *die in the* LORD, yet not having been sufficiently cleansed from the Defilement of Sin, during their Abode in the Body, are cast into the most excruciating Fire of *Purgatory*, where they are helped by the Prayers of the Faithful, and whence they will be finally released by the propitiatory Sacrifice offered for them in the Mass.

Now as this Doctrine of *Purgatory* is confessedly a very *lucrative* one; let the two following Cases be supposed. — A Person of the highest Character for Purity of Life, and for good Works, much too numerous for his own Purpose, and therefore to be deposited in the Bank of Merit for the Benefit of others, enters into his Closet — communes with his own Heart — discovers great Imperfection in his
most

most holy Actions — and casting off all Confidence in his own Works, flies for Refuge to the alone Merits of his Saviour, JESUS CHRIST. — In this State of Humiliation, he sends for a *Priest*, (you can scarce suppose such a Saint to retain a Confessor) opens to him his Mind, bewails the Sins of his very best Actions; and acquaints him that he is clearly of Opinion, his Soul must be cast into the *Purgatorial Fire*, previously to its Admission into Heaven. — The Priest hears all this with a Mixture of Surprise and Concern. A Person of his exalted Piety and Virtue to talk in such a Strain! This must be owing to bodily Distemper. He advises him, for the Sake of the Community, to take proper Care of his Health; and promises

mises to wait on him again in a little Time.

He comes ; and finds his Saint fixed in Persuasion, that his Soul must be cast into Purgatory ; and, as a decisive Proof of his being in earnest, he produceth before the Priest a Deed, charging his Estate with a liberal, annual Stipend, conditioned, that a specified Number of *Masses* be daily said for his Soul : And at last, he informs him, that, if he will accept the Office of *Mas*-Priest ; the said *Stipend* will be paid to him. The Priest knows not how to decline the kind Offer ; and promises Punctuality in the Discharge of his Duty.

The other supposable Case is this :
--- A Man abounding with the good Things of this World, wallowing in
all

all the sensual Delights, which Riches and Luxury can supply him with, running on in the full Career of Mirth and Voluptuousness, without a Moment's Warning—in the Twinkling of an Eye — dies. His Relations, overwhelmed with Grief, are ready to sink into Despair concerning his final State: However, when the first Shocks are over, they recover themselves, so far as to be willing to hope the best. — He was no Miser. — He had some good Qualities: — His munificent Expences must have done Good to Multitudes: Perhaps *Purgatory* may have received his Soul. They send for the Priest; acquaint him with their Hopes, and with their Fears; and ask his Opinion, whether the Soul of their Relation may not possibly be in *Purgatory*?

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The Priest, astonished at the Question, wonders how they can imagine, that the Soul of a Sinner, so destitute of the Fear and Love of God, and who *died in his Sins*, should be received into *Purgatory*.

Their Pleas, urged from the Support necessarily afforded to Multitudes of industrious Families by the Splendor and Magnificence of their deceased Relation, operate not in the least on the Mind of the Priest. He insists, that, as he resembled *Dives* in Sin, he must resemble him in Punishment.

This Conference is ended without answering the Expectation of the Relations. Not to give the Deceased a *Chance* to be helped by the Prayers of the Faithful, and by the Sacrifice in
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the Mass, is hard indeed ! A Motion is made, and unanimously agreed to, that a large, yearly *Stipend*, be appropriated out of the Estate, to defray the Expence of a specified Number of *Masses* to be daily said for his Soul. -- The Deed is prepared and authenticated. They acquaint the Priest with what they have done. His Rigour is softened. -- On second Thoughts he begins to suspect, he may have been too severe in his Opinion. One Thing is certain : The Intention of the Relations is kind and charitable. After these Relentings, they tell him plainly, that *he* is *conditionally* appointed the Mass-Priest. He thankfully accepts the Offer, and promiseth to discharge it with Diligence.

Thus

Thus the Saint is, in Fancy, kept out of Heaven, and the Sinner out of Hell, for Money: The only Fuel that keeps alive the Flames of this ideal Place of Torment.--- For in what Part of the holy Scriptures is the Doctrine of Purgatory to be found? Why, if any where, it hath been thought to be in 1 Cor. iii. from the *eleventh* to the *fifteenth* Verse. --- *Other Foundation can no Man lay, than that is laid, which is JESUS CHRIST: Now if any Man build upon this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble, every Man's Work shall be made manifest: For the Day shall declare it, because it shall be revealed by Fire; and the Fire shall try every Man's Work, of what Sort it is. If any Man's Work shall be burnt, he shall*

shall suffer Loss; but he himself shall be saved, yet so as by Fire.

In this Passage, the Works which are built on the fundamental Truths of the Gospel of CHRIST JESUS our LORD, are compared to *Gold, Silver, and precious Stones*; and those which are the Product of human Invention, are represented under the Images of *Wood, Hay, and Stubble.*

The Judgment of GOD is here, as in other Parts of *holy Writ*, resembled to *Fire*. — Christian Doctrines and Practices shall abide; but those which are not Christian, shall be consumed by the fiery Trial of GOD's Judgment.

Let a Man therefore take Heed of his Doctrines and Practices: For he shall suffer the Loss of those which

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proceed

proceed from *human Invention*; and though he himself shall be saved, yet it will be with extreme Hazard to his Person; with Hazard, similar to that which a Man is in, who, when his House is in Flames, escapes with the greatest Difficulty, *ὡς διὰ πυρός, as through Fire.* — A proverbial Expression, for an Escape from imminent Danger.

Here we have a kind Caution against indulging *fanciful* Opinions and Practices in Religion; but not the least Syllable which teacheth the Doctrine of Purgatory: And some of the most learned Writers of the *Roman* Communion, we are told, acknowledge, that it cannot be proved by this Passage. Now to rank it in the Number of *unwritten Apostolical* Traditions,

ditions, is to give up the Cause: For how disingenuous is it to ascribe a Doctrine to *Apostolical* Tradition, which is confessedly not to be found in the *Apostolical* Writings; and which was not taught as a Doctrine of the *Apostles*, during several Centuries after the *Apostolic* Age! — One Thing seems desirable, and it is this: Let this Doctrine of *Purgatory* be brought to the following Trial. — Let an Edict be issued from the Papal Throne, prohibiting, under the severest Penalties, any Gratuity, Fee or Reward, to be taken directly or indirectly, for any *Masses* to be said or sung for the Dead; and then it will be seen, whether the *Sovereign*, the *Grandeess*, and the *Ecclesiastics* of the *Roman Church* will give themselves

much Trouble about what becomes of the Doctrine of *Purgatory*. A Doctrine inexpressibly injurious to Him, who died for our Sins, and rose again for our Justification.

Is the divine Justice to be satisfied, partly by the Sufferings of CHRIST, and partly by the Sufferings of the Sinner? GOD forbid. *If any Man sin, we have an Advocate with the Father, JESUS CHRIST the Righteous; and He is the Propitiation for our Sins. -- His Blood cleanseth us from all Sin.*

THE

THE
EIGHTH ARTICLE.

“I do also believe that the Saints, who reign with CHRIST, are to be worshipped, and prayed unto; and that they do pray for us; and that their Relicks are to be venerated.”

THIS Article flatly contradicts the Doctrine of the *Apostle*, who saith, that there is *One Mediator between God and Men, the Man Christ Jesus*: — That He is able to save to the uttermost *those that come unto God by Him*; and that — *through Him we*

both (both Jews and Gentiles) have an Access by one Spirit unto the Father.—As JEHOVAH, whose Name is Jealous, will not give his Glory unto another; so we are assured, that the Mediatorial Office belongeth unto CHRIST JESUS, and to Him alone. — And yet the Church of Rome presumes to teach, that the Saints are to be worshipped, and prayed unto; and that they share with CHRIST in the Mediatorial Kingdom.

As a Palliative to this unscriptural Doctrine; religious Worship hath been distributed into two Parts--the one called *Latria*, the other *Dulia*. The one, it is pretended, belongs to GOD, the other to created Beings. — But Distinctions unbefriended by Scripture, cannot possibly secure the Mind
of

of the Worshipper against the Danger of Idolatry.

To prostrate yourself before the consecrated Image, or Picture of a Saint, -- to pour out the Desires of your Soul toward him, -- to trust in him for favourable Answers to your Petitions; -- these devotional Acts are with infinitely greater Safety appropriated, through the Merits and Mediation of JESUS CHRIST, to the *Creator*, than to the *Creature*.

If there was a Possibility, that any thing could give those Spirits, who are in the Regions of Bliss, the least Uneasiness, it would be to hear Men mistaking the Object of their religious Worship; and vainly ascribing to them the undue Honour of *Sub-Mediators*.

What Argument can be drawn from Revelation, or from Reason, to induce Belief that the Saints are able to hear the Prayers of Mankind in far distant Regions of the Earth, at one and the same Instant of Time? --- For Solution of this Difficulty, Recourse is had to Invention. — The Wants of the Petitioners are by some Method or another communicated to them by GOD, in order that they may make Supplication unto Him, through CHRIST, for Relief of the Wants of their Votaries.

There is no End of *Fancy*: --- But Revelation and Reason require, that there should be no *Beginning* of it, concerning Things of *Religion*; in which *Curiosity* is indulged at the Expence of *Duty*. — *The secret Things*

*Things belong unto the LORD our GOD;
but those Things which are revealed,
belong unto us and to our Children for
ever.*

With regard to their praying for us, one Thing is certain; namely, that their whole Delight is in Obedience to the Will of the Almighty Sovereign of the Universe: --- And though the Saints may express their Good-will toward Men, by praying for them; it by no means follows, that Men should pray unto Saints.

As to the Veneration, which by the Article is enjoined to be paid to the *Reliques* of Saints; what one Passage in *holy Writ* gives the least Encouragement to such a Practice? --- Admitting, but not granting, that the Things, which are exhibited as the
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Reliques of this or that (reputed) Saint, are really what they are pretended to be; what Virtue can be in them? what Veneration can be due to them? They have immediate Tendency to nourish superstitious Fancies in the Mind of the Beholder; and to rob it of that Strength and Vigour, which ought to be reserved for the Practice of true Devotion.

Is it not then more than high Time to have done with these Things, and to employ those Faculties of the Understanding in Acts of Piety becoming Men and Christians, which are wasted in venerating these *Reliques*? And yet, it is believed, there is not a religious House throughout the whole Extent of the Empire of the *Roman Church*, which is not supplied with

with them.— That must be a meanly-furnished House of Religion indeed ! which cannot shew a Piece of the very *Cross* on which CHRIST died ; or at least, a considerable Sortment of other *Reliques*. — Ignorance is said to be the Mother of Devotion. But of what Kind ? Not of that which is fit to be offered to Him, who will not accept the Lame and the Blind for Sacrifices.

THE

NINTH ARTICLE.

“ I most firmly assert, that the Images of CHRIST, and of the Mother of GOD, who was
always

always a Virgin, are to be had and retained; and that due Honour and Worship is to be given to them."

THIS most firm Assertion, demanded to be made concerning the due Honour and Worship which is to be given to the Images of CHRIST, and of the Virgin, his Mother, hath not the least Foundation in Scripture; nor, as hath been shewn by the Learned, in the Practice of the Primitive Church. — It is generally supposed, and with Reason, that an Image, within the very Meaning of the Word, ought to *imitate* or *resemble* the Person, whom it is designed to represent. But at what Time, or in what Place,
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can it with Truth be averred, that *such* Images of CHRIST, and of the *Virgin Mary*, have been found?— As to our most gracious Redeemer's outward Appearance,— (and the same may be said of his Mother) the Lineaments of his Face— his Complexion — his Stature — his whole Person — these Things do not belong to us: And every thing which hath been thought, or said, or done about them, is wholly the Work of *Fancy*.

From the Words in *Isaiab* liii. 2. *He hath no Form nor Comeliness*, we are told by the (late) learned *Lowth* on the Place, that *Justin Martyr*, *Clemens Alexandrinus*, and others of the ancient Fathers, concluded our Saviour's Person to have been deformed:— And that, in the *fourth* and following

lowing *Genturiers*, a quite contrary Opinion was advanced by St *Jerom*, and others, namely, that *CHRIST* was a Person of extraordinary Comeliness; which they grounded chiefly on *Psalms* xlv. 3. *Thou art fairer than the Children of Men.*

From these two contrary Opinions, (as is remarked by the judicious Commentator just mentioned) we may conclude, that the making or setting up the Image or Picture of *CHRIST*, was no Part of religious Worship in the early Ages of *Christianity*: Or else there would have been more certain Tradition concerning his outward Shape or Appearance.

But even on the Supposition, that this could be obtained with that Degree of Probability, which ought to be

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acquiesced in ; it would not be lawful to employ the Art of the *Statuary*, or of the *Painter*, in order to give Honour and Worship to CHRIST'S *Image* or *Picture* ; which, it is most certain, are not due to them : No, not even after they have undergone the Ceremony of *Consecration*. For it hath not been scrupled, in order to serve a Turn, to shew Disregard to unconsecrated *Images*, *Pictures*, or *Crucifixes*.

Now, as hath been before observed, to fix the Eye with Awe and Reverence on these Things — to make Prostrations before them — to make Supplications toward them, as the Representatives of the Objects of your Devotion : — These Practices can be defended by no other Method of arguing
than

than that whereby the more acute and learned *Ephesians* would have defended the Honour and Worship, given by them to the Shrines of *Diana*, or to the Image, which, it was feigned, fell down from *Jupiter*.—And it is much to be lamented, that Time, and Parts, and Learning, should have been thrown away in framing subtile Distinctions, and plausible Appearances of Argument, in order to justify a Practice wholly indefensible, and altogether unbecoming those, who, by the Rules of their Religion, are enjoined to *worship God in Spirit and in Truth*; and unto whom may be applied the Caution, wherewith St *John* concludes his first *Epistle*, “Keep yourselves from
“ Idols.”

But

But there is one Thing still remaining in the Article, which ought to be produced as an Instance of the Vassalage, in which the Church of *Rome* keeps the Minds of her People. It is this. — They are required most firmly to assert, That the Mother of our LORD was always a Virgin. — The *Scriptures* have no where told us so: Neither doth *Reason* require us without the least Doubt to believe that it was so. — And though the *Church*, in the early Ages of *Christianity*, may have taught it as a Thing highly *probable*; yet may it not justly be complained of, as most severe Treatment, to convert Probability into Certainty; and as such, to make it Part of an Article of Faith?

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Not

Not the least Diminution of the Honour, which is justly due to the Mother of CHRIST, ensues from the Supposition, that, when the Prophecy "A Virgin shall bear a Son," had been accomplished; she lived in the married State with him, to whom she had been espoused. St *Matthew* tells us, that *the Angel said to Joseph in a Dream, Fear not to take unto thee Mary thy Wife:---* and that *Joseph did as the Angel of the LORD had bidden him; and took unto him Mary his Wife; and knew her not till she had brought forth her first-born Son.*

And again, Mention is made in other Places, of the *Brethren* and *Sisters* of our blessed Saviour.

Nothing, it is allowed, can with *Certainty* be gathered from these
Places,

Places, to prove that the Mother of our LORD cohabited in the married State with *Joseph*, after the Birth of the promised *Messias*; but ought it not likewise to be allowed, that they forbid us *most firmly to assert*, that “she was always a Virgin?” — The Affirmative, or the Negative Side of the Question may be holden without the least Hazard to Salvation. It is therefore desirable, that Christians might be suffered to abound in their own Sense concerning this Matter; and that they would not make it the Subject of Debate: For it must ever be numbered among those Things which are of *doubtful Disputation*. And where the Scriptures are *silent*; who would choose to be disputatious and peremptory?

THE

TENTH ARTICLE.

“ I do also affirm, that the Power of Indulgences was left by CHRIST to his Church ; and that the Use of them is very helpful to Christian People.”

“ THE Doctrine of Indulgences, we are informed by the Historian of the *Trent* Council, not having been well examined in former Times ; the Effence and Causes of them were not well understood. Some thought they were nothing but an Absolution, or
freeing

freeing Men from Penance, imposed by way of Discipline on the Penitent, and that they freed them not from the Debt due to the Justice of God. Others began to be of Opinion, that they set Men free both from Canonical Punishments, and the divine Justice. These were divided in Opinion: Some thought they set them free, though nothing were given in Recompence for them: Others thought, that by reason of the mutual Participation in Charity of the Members of holy Church, the Penance of one might be communicated unto another. — Hence there was afterward made a Treasury in the Church, full of the Merits of all those who had more of them than would serve their own Turns; the Dispensation

whereof is committed to the Pope; who, when he giveth Indulgences, recompenseth the Debt of the Sinner, by assigning so much in Value out of the Treasury.--- But it was opposed, that the Merits of Saints being finite, this Treasury might be diminished. Wherefore they added the Merits of CHRIST, which are infinite. Whence arose a Doubt, what Need there might be of the little Drops of the Merits of others, when there was an infinite Ocean of the Merits of CHRIST; which gave Cause to some to make the Treasure to be only of the Merits of CHRIST."

These Things, so uncertain, were not sufficient to oppugn the Doctrine of *Martin Luther*. His Opponents therefore, as hath been before observed,

served, laid for their Ground-work the *Authority* of the *Pope*, and the Consent of *Schoolmen*.

Since the Papal Cause hath suffered so greatly by this Doctrine of Indulgences, it would be matter of Surprise to find, that they were suffered to have a Place among the Articles of Faith, if it was not to be remembered, that Infallibility cannot own itself to be mistaken; and that the *Roman Church* gives full Consent by her Practice to the Saying, "We must be getting every Way."

It is true, that the *Trent Council* made some Regulations concerning the Sale of these Indulgences: But it is as true, that what is evil in itself ought not to be used at all. And that Indulgences themselves, and con-

frequently the Sale of them, are of this Sort, is too evident to stand in Need of particular Proof. GOD hath not given to any Man, nor to any Body of Men upon Earth, Power to pronounce Absolution to any, but those who truly repent of their Sins, and who trust in the alone Merits and Mediation of CHRIST JESUS for the Remission of them.

Memorable are the Words of St *Peter*, in Answer to *Simon Magus*, on account of his horrid and most wicked Offer of Money to the Apostle for the Purchase of the Gift of the Holy Ghost: --- *Thy Money perish with thee, because thou hast thought that the Gift of GOD may be purchased with Money. Thy Heart is not right in the Sight of GOD. --- Repent therefore*
of

of this thy Wickedness; and pray God, if perhaps the Thought of thy Heart may be forgiven thee. For I perceive, that thou art in the Gall of Bitterness, and in the Bond of Iniquity.

Whether the Sale of Indulgences hath not Affinity with the Sin of *Simon Magus*, ought to be most seriously laid to Heart by those who claim Succession from *St Peter*.

We may be assured, that this iniquitous Traffic will not be endured for ever by Him, “who drove the Buyers and Sellers out of the Temple, overthrew the Tables of the Money-changers, and the Seats of them that sold Doves; and said, Take these Things hence: make not my Father’s House a House of Merchandise.”— Or,

as

as it is in another Evangelist ; “ It is written, My House shall be called a House of Prayer ; but ye have made it a Den of Thieves.”

The Time will come, (may it be near approaching !) when Avarice, and Fraud, and every Work of Darkness will be exposed and confounded before the Truth as it is in J E S U S.

T H E

ELEVENTH ARTICLE.

“ I acknowledge the holy Catholic, Apostolic, *Roman* Church to be the Mother and Mistress of all Churches:
And

And I promise, and swear true Obedience to the Pope of *Rome*, who is the Successor of Saint *Peter*, the Prince of the Apostles, and the Vicar of JESUS CHRIST."

THE Inconsistence of the Terms -- "Catholic--*Roman*"-- "Universal--Particular" Church --- is as nothing in Comparison of what immediately follows; namely, of requiring you to acknowledge this Universal -- Particular Church to be the *Mother* and *Mistress* of all Churches.

Against the Truth of this Acknowledgment, two Witnesses of inestimable Value rise up in Evidence: And these

these are the *Old* and the *New Testament*. — The former in the Way of Prophecy; the latter in the Way of Completion of Prophecy. — The Words of *Micah* (Chap. iv. 1, 2--8.) are these: *In the last Days it shall come to pass, that the Mountain of the LORD's House shall be established on the Top of the Mountains, and all People shall flow unto it: For the Law shall go forth of Zion; and the Word of the LORD from Jerusalem. And thou, O Tower of the Flock, the Strong-hold of the Daughter of Zion, unto thee shall it come, even the first Dominion -- the Kingdom shall come to the Daughter of Jerusalem.* — To this, and similar Prophecies, our most gracious Redeemer refers in these Words -- (*Luke xxiv. 46, 47.*) *Thus it*

is

it is written, and thus it behoved CHRIST to suffer, and to rise from the Dead the third Day; and that Repentance, and Remission of Sins should be preached in his Name -- beginning at Jerusalem. — And in the first Chapter of the Acts of the Apostles, it is said, that JESUS shewed himself alive after his Passion, and commanded them, [the Apostles] not to depart from Jerusalem, but to wait for the Promise of the Father, which, saith He, ye have heard of me.

In Obedience to this Command, the Apostles did not depart from *Jerusalem*; in which City they received the Gift of the Holy Ghost on the Day of *Pentecost*.--- In *Jerusalem*, the first Converts were made to Christianity, after the Descent of the Holy Ghost.

Ghoſt. — How then can that be true, which the Church of *Rome* commands her Vaffals ſolemnly to acknowledge, namely, that the *Roman* Church is the *Mother* of all Churches? — And we need not to go any farther than to the History of *Britain*, for Proof of the Vanity of her Title of the *Miſtreſs* of all Churches.

In the Days of Pope *Gregory*, fir-named *the Great*, *Auſtin* the Monk, with his Affociates, was ſent to convert ſome of the *Saxons*. — “ This Miſſionary was deſirous to introduce ſome Things which had not been practiſed by the *Britiſh* Church. — For this Purpoſe a Synod was ſummoned: But, before the Day appointed, certain Biſhops, and many other

other learned Men out of the Monastery of *Banchor*, were deputed to ask Advice of an *Anchoret*, renowned for his Wisdom and Learning, whether they ought, at *Austin's* Preaching and Exhortation, to leave their Traditions, or not. — The *Anchoret's* Advice was to this Effect. If he be a Man of G O D, follow him: But if he be proud, it is certain, he is not of G O D, neither must we much esteem his Words. — And this was the Rule which he gave them, whereby to judge of this Matter. — Let him [*Austin*] go first to the Synod, or Council-house. — If, when you approach him, he arise courteously, and salute you, then think him the Servant of C H R I S T, and obey him:— But if, when you approach, he despise

spise you, and will not vouchsafe to rise at your Presence, who are the greater Number, let him likewise be despised of you. — It happened that *Austin*, already set in his Chair, did not stir at their Entrance. — The *Britons* saw it -- grew angry -- noted him of Pride -- and therefore endeavoured to thwart and gainsay whatsoever he proposed. And the Synod broke up without any thing done.”

As to the *Anchoret's* Advice, whether it was, or was not grounded on Solidity of Judgment, is not the Question. The proper Use to be made of the Account, is to shew, that the Church of *Britain* did not, in the Days of Pope *Gregory the Great*, acknowledge the *Roman Church* to be the *Mistress* of all Churches. — But
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the most horrid Part of the Article is to come yet.

True Obedience, under the Solemnity of an Oath, is promised to the Pope of *Rome* for the Time being; who is, saith the Votary, the Successor of *St Peter*, the Prince of the Apostles, and Vicar of *JESUS CHRIST*. --- The first of these solemn Declarations is doubtful; the other two are manifestly untrue. --- (1.) As to the Residence of *St Peter* at *Rome*; this is more than can be collected with Certainty from the holy Scriptures. In the Conclusion of the First General Epistle of *St Peter*, his Words are -- "The Church which is at *Babylon*, elected together with you, saluteth you." --- By *Babylon*, say the *Pontificians*, must undoubtedly be

meant *Rome*. — But it is to be observed, that the *Roman Church*, which is so severe, and so unreasonable an Exactress of an Interpretation according to the *Letter*, in a most important Article of Religion, ought not, without clear Evidence, to be allowed to avail herself of an Interpretation according to the *Figure*. — And yet, admitting that St *Peter* dated his Epistle from *Rome*, under the Name of *Babylon*: This doth not prove that he *fixed* his *Residence* there; or if he did, it doth not follow, that this *Residence* derived on *Rome* the Title of the *Mother* of all Churches, in any Sense whatsoever.

For as to St *Peter's* having been the *Prince* of the Apostles; and
thereby

thereby conferring on the Church, where he fixed his Throne, the Title of the *Mother* of all Churches; in Bar of this Claim, the *whole New Testament* is given in Evidence.

Let a single Instance therein be produced to testify, that Supremacy of Power over his Brethren the Apostles, was ever claimed, ever exercised by *St Peter*. — In the first Council holden at *Jerusalem*, it is certain, that he neither claimed nor exercised it. — He related Facts, and drew an expository Inference from those Facts; but the Definitive Sentence — *ἔγω, I adjudge, or, my Sentence is,* was pronounced by *St James*. And that *St Paul* knew nothing of Supremacy or Infallibility belonging to him, is evident from the public Rebuke,

which he gave him for his Diffimulation.

This presses so hard on the Advocates for the *Papal* Monarchy, that to get rid of it, they are reduced to the *Ignominy* of *feigning*, that the *Peter* mentioned in the Epistle to the *Galatians*, was not *Peter* the Apostle, but some other Person bearing his Name.

Again; where Mention is made, (*Matthew* xx. 21.) of the Request made to our Saviour by the Mother of *Zebedee's* Children, that *her two Sons might sit, the one on his right Hand, and the other on his left in his Kingdom*; not *St Peter* alone, but the *Ten* were moved with *Indignation against the two Brethren*. And again, we read in *Luke* (Chap. xxii. 24.) that

that *there was a Strife among them, which of them should be accounted the greatest.* — But in neither of these Places, is there the least Intimation that *Supremacy* was given by CHRIST to any particular *Apostle*. On the contrary, He expressly telleth them, saying, *Whosoever will be great among you, let him be your Minister: And whosoever will be Chief among you, let him be your Servant.*

Can Words make it plainer than these do, that the Claim of Supremacy is intirely groundless?

Let it just be remarked, that the *Pope* stiles himself, in his Edicts or Bulls, “*Servant of Servants:*” Thus in *Words* paying the Penalty of CHRIST’S Injunction, and in *Actions* violating it.

And lastly, When the Order of *Deacons* was instituted; the solemn Appointment of them was not the Work of *St Peter* alone, but that of all the *Apostles*, -- *Look ye out, say they, from among yourselves able Men, whom we may appoint over this Business.*

As to *St Peter's* being the Vicar of **CHRIST**; this Vicarial Power was not his, *exclusively* of the rest, but belonged in common to the Twelve. If this had not been the Case; *St John*, who confessedly outlived all the *Apostles*, must have been inferior in Power to *St Peter's* Successor.

Let these Things be duly weighed; and then let it be determined, whether the Homage of *implicit Faith*, and *blind Obedience*, ought to be paid
to

to a *Church*, which can impose Oaths on the Consciences of her Members, concerning Things in Part *doubtful*, and in Part absolutely *untrue*.

THE
TWELFTH ARTICLE.

“ I do also without Doubt receive, and profess all other Things delivered, declared, and defined by all the Sacred Canons and Councils, and especially by the holy Council of *Trent*: And all Things contrary to them, with all Heresies condemn-
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ed, rejected and cursed, I likewise condemn, reject, and curse."

THE Articles end, as they began, with insisting on the Captivity of the Understanding in all Matters of Religion, to the Decrees of Councils. --- Not the least Inquiry is to be made, whether all Canons of all Councils be in perfect Agreement or not. --- Agreeing, or disagreeing, they are all to be received implicitly. But particular Care is taken of the Things delivered, declared, and defined by the holy Council (as it is called) of *Trent*. They are to be received, and professed, with peculiar Marks of Respect and Submission.

As

As to the Condemnation, Rejection, and Cursing of all Things, contrary to the Sacred Canons and Councils; together with all Heresies, condemned, rejected, and cursed by the Church, meaning the *Church of Rome*; the Comfort is, that "the Curse causeless shall not come."

It would do the *Roman Church* no Harm (Self-confidence and Malignity apart) to consider whether the Curses, which she so illiberally, inhumanly, and unchristianly bestoweth on the Doctrines professed by other *Churches* in the *Christian World*, may not in the End be found to belong to those, which are taught by herself.

What are those Doctrines, which this *Catholic, Roman*, this Universal, Particular *Church* condemns, rejects, and

and curses as *Heresies*? Why it is *Heresy* to deny, that there are properly *Seven* Sacraments, instituted by our LORD JESUS CHRIST; though, on the most attentive Perusal of the *holy Scriptures*, it cannot be found, that any more than *Two* were thus instituted.— It is *Heresy* to deny, that good Works are the Merits of a justified Person, and that they *deserve Increase of Faith, and eternal Salvation*; and yet our most gracious REDEEMER commands us, *when we have done all, to say, We are unprofitable Servants, we have done that which was our Duty to do*: And St Paul teacheth us, that *We are justified freely by the Grace of GOD, through the Redemption that is in JESUS CHRIST*. — It is *Heresy* to deny, that the Bread
and

and Wine, in the Sacrament of the LORD'S Supper, are really and substantially converted, after Consecration, into the Body and Blood of CHRIST JESUS, our Lord and Saviour; notwithstanding the Remembrance of Nature, Reason, our Senses, and the whole Tenor of *Scripture* against this Doctrine. — It is *Heresy* to deny, that whole and intire CHRIST, and the true Sacrament, is received under either Kind or Species only; although it evidently appears, that each of the Kinds, or Species, had its distinct and separate Use allotted to it by the express Appointment of CHRIST himself; and that this Use of them was continued in the Church during many *Centuries* after CHRIST. --- It is *Heresy* to deny, that there is such a Place

Place as *Purgatory*; and yet, not the least Mention of such Place is to be met with in *holy Writ*, which expressly teacheth, that *the Blood of CHRIST cleanseth us from all Sin.*

It is *Heresy* to deny, that the Saints, who reign with CHRIST, are to be worshipped and prayed unto; and that their *Reliques* are to be venerated: Although the Scriptures set forth CHRIST JESUS, as the One Mediator between GOD and Men; and though they do not give the least Countenance to the Doctrine, that the Saints are to be worshipped and prayed unto, as Sub-Mediators; neither do they teach that any Act of Veneration is due to their *Reliques*.

It is *Heresy* to deny, that the Images of CHRIST, and of the Virgin-Mother,

ther, are to be had and retained; and that due Honour and Worship are to be given to them; notwithstanding the frequent, solemn, *scriptural* Prohibition of the Use of Images, for the Purpose of honouring and worshipping them.

It is *Herefy* to deny, that the Power of Indulgences was left by CHRIST to his Church; and that the Use of them is very useful to *Christian* People: Though no such Power, as claimed by the *Church of Rome*, can be found throughout the whole New Testament; and though it evidently appears, that the Use of them, far from being very helpful, is very hurtful to *Christian* People.

It is *Herefy* to deny, that the *Roman Church* is the *Mother and Mistress* of
all

all Churches: That *St Peter* fixed his Residence at *Rome*; and that the *Pope* of *Rome* for the Time being is his Successor in that *See*: And yet the Evidence of Scripture and of History, clearly shews, that the *Church* of *Rome* is *not* the Mother and Mistress of all *Churches*: And it may be fairly questioned, whether *St Peter* fixed his Residence at *Rome*; or if he did, the *Popes* of *Rome* cannot possibly derive Privileges and Powers from him, which the *Scriptures* testify were never in him.

Lastly, It is *Heresy*, to deny the Lawfulness of rejecting, condemning, and cursing all Things which the *Roman Church* brands with the Name of *Heresy*, without Examination had, whether the Doctrines so rejected,
con-

condemned and cursed, be contrary to the plain Doctrines and Precepts of the *Gospel*.

To be plain; Let the Scriptures be searched, and thus let Trial be made, on whom the *Charge* of Heresy doth most justly lie: — On those, who profess, — or on those, who deny the Doctrines, contained in the Articles of the *Council of Trent*.

It is a Truth, too obvious to be brought into Question, that *Hypocrisy, Ambition, Avarice* and *Cruelty*, are abominable in the Sight of God. — Now if every one of these most odious Vices may be laid to the *Charge* of the Church of *Rome*, and if the Charge can be supported by the irresistible Evidence of *Facts*; the unavoidable Inference, it is hoped, will

will not be lost Sight of by those, who sincerely desire to approve themselves to God in their Lives and Conversations, and who sincerely desire to offer such Devotion unto his divine Majesty, as may be acceptable unto Him. — And, (1.) As to *Hypocrisy*; — Pious Frauds, as they are inconsistently and impiously called, are *allowed* of, in order to *cheat* Men into Religion: — With this View, Numbers of Legendary Tales have been forged and propagated concerning the Miracles of Saints. — The very Chamber (as the Fable goes) in which the Virgin *Mary* was sitting, when she was saluted by the Angel with those glad Tidings, “Hail, thou that art highly favoured” -- was had in great Veneration by *Christians*; and

and remained in the City *Nazareth*, till the holy Land was subdued by the *Turks* and *Saracens*, in the Year *Twelve hundred ninety one*. --- Then it was miraculously transported into *Sclavonia*; but that Place being unworthy of the Virgin's divine Presence, it was by the Angels carried over into the Sea-coast of *Italy*, in the Year *Twelve hundred ninety four*. --- That Place also being infested with Thieves and Pirates; the Angels removed it to the little Village of *Loretto*; where her Miracles were quickly divulged, insomuch that *Paul the Second* built a most stately Church over this Chamber; and *Xistus the Fifth* made the Village a City. --- This Chamber is enriched, and embellished with many costly Offerings,

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and

and precious Stones ; the munificent Presents of deluded Votaries, to a Degree almost incredible.

The Blood, as it is called, of St *Januarius*, is exposed to public View in the great Church at *Naples*. -- This Blood adheres to the Sides of a Glass Vessel. -- The Head of the Saint is exhibited. -- The Blood and the Head are brought nearer together. -- Liquefaction of the Blood -- at one Exhibition more *tardily* -- at another more *quickly*, is obtained -- to the no small Delight, Admiration, and Delusion of crowded Spectators. -- These Instances, out of Numbers of others which may be produced, may suffice for Proof of the Charge of *Hypocrisy*.

(2.) The

(2.) The *Eleventh* Article of the *Trent Council* bears full Testimony to the Charge of *Ambition* against the *Roman Church*: In which Article, she proudly and vainly assumes to herself the Titles of the *Mother*, and *Mistress* of all Churches; and ascribes to the Bishop of *Rome* such peculiar Honours and Vouchsafements, as it is evident from the holy Scriptures, *St Peter* was never invested with.

(3.) The Doctrine of *Indulgences*, and of *Purgatory*, together with Variety of other *Contrivances* for drawing Money from the Living, and particularly so from the Dying, are undeniable Proofs that the Church of *Rome* is deeply infected with the Sin of *Avarice*. And,

(4.) Her *Cruelty* is written in *Characters of Blood*, which she hath poured out like Water from the Veins of vast Numbers of Persons, who have been strengthened, by the Aid of the Spirit of God, to bear their Testimony, in the Face of all the Terrors and Instruments of Death, which Wit and Malice could invent, against the erroneous Doctrines, and corrupt Practices of the Church of *Rome*. --- A *Church*! which wilfully forgets what an *Apostle* pronounceth against those who say, "Let us do Evil, that Good may come:" And which, in Practice, pays not due Regard to the End and Design of the coming of the Son of Man into the World, which was *not to destroy Mens Lives, but to save them*.

As

To conclude this Point: The *Superstition* of the *Roman Church* is too notorious not to be complained of, and lamented by serious, devout *Christians*.—The Worship of *Saints* and *Angels* -- Veneration of *Reliques* -- Prostrations before *Images*, *Pictures*, and *Crucifixes* -- tedious *Pilgrimages* to the Shrines of reputed *Saints* -- Consecration of Bells, in order to drive away the evil Spirits of the Air, and to allay Storms and Tempests; these, together with the Pumps and Pageantry of *Processions*, and many like Practices, bearing strong Resemblance of those which were observed in *Rome-Pagan*, exhibit incontestable Evidence of the *Superstition* of the *Church of Rome*.

But the frequent Acts of Devotion paid to the Virgin *Mary*, (to whom our blessed Redeemer, in the Character of the MESSIAS, for infinitely wise and instructive Reasons, paid little or no Regard) are too flagrant to be passed unnoticed.--- She is allowed by the *Church of Rome* to be invocated for Grace, under the Title of "Queen of Heaven;"-- and by the Right of a Mother, she is requested to command her Son. On certain Days, and in the largest Churches, her Image is exposed to the View of her Votaries, adorned with costly Vestments, to a prodigious Amount.

But not contented with these Practices, so highly injurious to the Honour of Him, who "is exalted far above all Principalities and Powers,"
and

and “who must reign till He hath put all Enemies under his Feet;” the Church of *Rome* hath allowed *Forgery* to come in Aid of *Superstition*, by suffering the whole Book of *Psalms*, intitled, “The Psalms of *David*,” to be most abominably transformed into “The Lady’s Psalter.” The Reason of which Alteration of Title is this: In every Place throughout that sacred Collection of Prayers, Praises, and Thanksgivings to the most High God, where the Word “LORD” occurs, “Lady,” hath been inserted. Instead of *Domine*, LORD, it is *Domina*, *in te speravi*, “Lady, in thee have I hoped,” *Psal. vii.* *In Domina confido*, “In the Lady do I put my Trust,” *Psal. xi.* --- Iniquity and wicked Blasphemy, to be abhorred of every Christian!

Mr *Addison*, in his “Remarks on several Parts of *Italy*,” expresseth his Wish that some Traveller would take the Pains to gather all the modern Inscriptions, which are to be met with in *Roman Catholic* Countries, as *Gruter* and others have copied out the ancient *Heathen* Monuments. “Had we, saith that celebrated Writer, two or three Volumes of this Nature, without any of the Collectors own Reflections, I am sure there is nothing in the World could give a truer Idea of the *Roman Catholic* Religion, nor expose more the Pride, Vanity, and Self-Interest of Convents, and Abuse of Indulgences, the Folly and Impertinence of Votaries; and, in short, the Superstition, Credulity, and Childishness of the *Roman Catholic* Religion.”

In

In the early Ages of Christianity, when the *Roman* Faith was spoken of throughout the World, the Doctrines and Practices of the modern *Roman* Faith were Things unknown. And yet it is a Question frequently asked of *Protestants* by *Papists*; --- Where was your Religion before *Luther*? -- The common Answer is a very just one. It was where the Religion of all *Christians* ought to be, in the holy Scriptures. --- In those Days, the Church of *Rome* was resorted to in Cases of Difficulty; and Advice was given in the way of Christian Kindness. -- But now *Advice* is converted into *Decrees*: And all Reasoning about the Fitness, or Unfitness of Submission to these *Decrees* is not to be endured.

A Person

A Person justly esteemed for Integrity of Heart, and Soundness of Mind, is frequently consulted in arduous and important Cases. Through Disasters incident to Humanity, the Vigour of his Understanding is abated -- his Memory is decayed, and his Judgment weakened. In this impaired State, he demands *implicit Obedience* to his *Opinion*. -- Despotism! which, when he was in full Possession of his Parts and Learning, he very well knew was neither fit for him to exercise, nor for others to submit unto. -- Why does he demand it? Plainly because his Judgment is weaker, and his Passions are stronger.

This great Apostasy from the *Faith* was foretold by CHRIST long after his triumphant Ascension into Heaven,

ven, but before the Conclusion of the *Apostolic Age*. --- St *John* was banished into the Island, called *Patmos*, for the Word of GOD, and for the Testimony of JESUS CHRIST. During his Exile, he was honoured and comforted with the Appearance of his divine LORD and Master, the Root and Offspring of *David*, the bright and Morning-Star, who was dead, and is alive for evermore. --- The *Alpha* and *Omega*, the First and the Last, signified to his beloved Disciple in the *Language of Prophecy*, that is to say, by *Emblematic Representations*, the various Changes and Sufferings which should befall his Church in different Ages; and also the final Victory, which she should obtain over all her Enemies. --- In particular, a Tyrant

is

is represented under the usual Emblem of a wild Beast, *causing all, both small and great, rich and poor, free and bond, to receive -- in Token of Servitude -- a Mark in their right Hands, or in their Foreheads; and that no Man might buy or sell, save he that had the Mark of the Name of the wild Beast, or the Number of his Name, Apoc. xiii. 16, 17. —* And in the *seventeenth Chapter, a Woman having seven Heads, sitting on a scarlet-coloured wild Beast, is by the Angel expressly declared to be the Emblem of a City, situated on seven Hills -- and exulting in the Exercise of Dominion and Power. --- This City was arrayed in Purple, and scarlet Colour, and decked with Gold, and precious Stones, and Pearls, having a golden*

golden Cup in her Hand, full of Abominations, and Filthiness of her Fornications. And upon her Forehead was a Name written--MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

History beareth abundant Testimony, that a Governor did arise; who, watching his Opportunity, obtained of the Tyrant *Phocas*, by Methods which did no Honour to his Memory, the Title of *Universal Bishop*; and this Governor, for the Time being, doth refuse the Benefits and Privileges of Church-Membership, (expressed by the customary Rights enjoyed by Members of civil Society, namely, that of Buying and Selling) to

to all those, who will not submit to become his Bond-Servants, signified, by marking Men in their right Hands, or in their Foreheads.

And it is also too notorious to be denied, that a Church, whose Metropolis, at the Time of the Delivery of this Prophecy, was known by the Name of the "Seven-hilled" City (a Name *then peculiar* to the said City) hath assumed to herself the Titles of the *Mother*, and *Mistress* of all Churches, shining with the Glare of great Pomp and Splendor, abounding with Observances, which strongly resemble those of *Rome* in her State of *Heathenism*; and enforcing Doctrines under the Name of Mystery, which, in the Eye of Reason and of Revelation, are Abomination.

Since

Since these Events were foretold by CHRIST, with all the Clearness, with all the Accuracy, with all the Precision, which are consistent with the Nature of Prophecy; it is submitted to Consideration, whether a *Church* thus pointed out by our LORD himself, ought to be continued in, or to be departed from. — As to the Plea of maintaining *Unity* in the Church, by having Recourse to one Man, as to an infallible Judge of Controversy in all Matters of Religion; this most assuredly is nothing better than mere Amusement.

The Disputes between the *Dominicans* and *Franciscans*, the Diversities of Opinions among *Molinists*, *Jansenists*, and other Parties of Men, within the Pale of the *Roman Church*,
abundantly

abundantly evince that her much boasted Unity is a Nullity. And with regard to those Doctrines, which the Church of *Rome* hath established into Articles of Faith, namely, those which, by the Council of *Trent*, were annexed to the *Nicene* Creed, it is submitted to calm, serious, free Inquiry, (if it can be obtained) whether Unity of Belief concerning them, be any other Thing than *Unity in Error*.

How near, or how distant the Time is, when the *Hypocrisy* of *Papery* shall be discovered by those, who, though they live under different Governments, are called Members of the Church of *Rome*, is known only unto Him, who reserveth the Times and the Seasons in his own Power.

Power. — One Thing is certain, (we have the sure Word of Prophecy whereon to rest our Belief of it) the happy Time will come, when the Pomp and Pride of the *Roman Church* will be brought to Desolation. --- Perhaps those very Things, which she designed for her Defence, may be unto her an Occasion of Falling.

As the usual Dispensations of Divine Providence are in the Way of second Causes, it seems not to be in the least improbable, that those very Articles, which the *Trent Council* framed to stop the Progress of what the *Church of Rome* calls *Heresy*, may, in the Hands of the God of Truth, discover that they themselves are no other than *He-*

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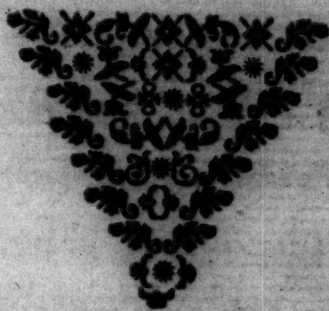
retical

retical Opinions, forced on the Consciences of the Vassals of the *Roman Church*.

Whenever that happy Period shall arrive, when Men shall be persuaded that the Talent of Thinking, Examining, and Judging concerning Things of the last Importance to their eternal State is committed unto them, for Reasons infinitely wise and good; then, and not till then, will they be effectually incited to *suspect*, that the Doctrine of *implicit Faith*, and *blind Obedience*, is not grounded on Truth. — Just Cause of *Suspicion* will naturally lead on to *Inquiry*; and the Result of due Inquiry will be Determination concerning the Validity or Invalidity of those Doctrines, which *Romanists*, from their
Infancy,

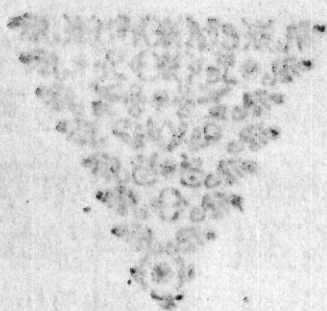
Infancy, have been taught to believe are the Doctrines of *Christianity*.

*The Spirit and the Bride say, Come.
Even so, come, Lord Jesus.*



Infancy, have been taught to be-
lieve the Doctrine of Christia-
nity.

The Spirit and the Bride say, Come.
Hear ye, come, Lord Jesus.



E X T R A C T S

OUT OF THE

English Translation of an EPISTLE,

WRITTEN BY

W I L L I A M J U E L,

BISHOP of S A R U M,

T O

S E I G N O R S C I P I O,

A Gentleman in V E N I C E ;

I N A N S W E R T O

**A N E X P O S T U L A T O R Y L E T T E R of his
concerning the C O U N C I L of T R E N T .**

EXTRACTS

OUT OF THE

English Translation of an Epistle

OF THE

WILLIAM J. F. L.

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EXTRACTS out of the English Translation of an Epistle, written by WILLIAM JUEL, Bishop of Sarum, to Signor SCIPIO.

S I R,

ACCORDING to that intimate Acquaintance, which hath been between us, ever since we lived together at *Padua*, you write unto me familiarly, that yourself, and many others there with you, wonder, that since a General Council at *Trent* hath been summoned by the Pope, for the settling of Religion, and re-

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moving of Controversies; and seeing already all other Nations there assembled: The Realm of *England* hath neither sent any Ambassador thither, nor by any Message, or Letter, excused their Absence; but, without any Council, hath altered almost all the Form of the old and ancient Religion: -- The former whereof argues, say they, a proud Stubbornness, the other a pernicious Schism. --- For it is a superlative Crime for any Man to decline the most sacred Authority of the Pope of *Rome*, or, being called by him to a Council, to withdraw himself.

As for the Controversies about Religion, that it is not lawful to debate them elsewhere than in such Assemblies. --- For there be the *Patriarchs*,

triarchs, and Bishops; there be the learnedest Men of all Sorts: From their Mouths the Truths must be required. There be the Lights of each Church. There is the Holy Ghost. That all godly Princes, if any Doubt had arisen concerning God's Worship, still referred it to a public Consultation: — That *Moses*, *Joshua*, *David*, *Hezekias*, *Josias*, and other Judges, Kings, Priests, did not advise concerning Matters of Religion elsewhere than in an Assembly of Bishops: — That CHRIST's Apostles, and the holy Fathers held Councils: That by this Means the Truth displayed her Beams; Heresies were subdued; so was *Arius* vanquished; so *Enomius*, so *Eutyches*, so *Macedonius*, so *Pelagius*; and that, by this Means, the present Distractions

tions of the World may be composed, and the Breach of the Church made up again, if Contentions and Factions laid aside, we should come to a Council; without which nothing can be lawfully attempted in Religion.

This in Effect was the Sum of your Letter. — I do not now take upon me to answer you in Behalf of the Realm of *England*, by what Advice every thing hath been done; neither do I think that you expect it from me, or desire it. Yet for old and intimate Acquaintance sake (because I see you desire it so earnestly) I will briefly, and friendly shew you what I think.

“We wonder, say you, that no Ambassadors from *England* are come to the Council.” — I pray you, Sir, do
Englishmen

Englisbmen only not come to the Council? — But why do you not wonder at this too; that neither the three memorable *Patriarchs* of *Constantinople*, *Antioch*, and *Alexandria*, nor *Presbyter John*; nor the *Greecians*, *Armenians*, *Persians*, *Egyptians*, *Moors*, *Ethiopians*, or *Indians*, come to the Council? — But we wonder that the Pope should call such Men to the Council, whom he had before condemned for Heretics; and openly pronounced them excommunicate, without either hearing them, or their Plea.

Where were the Ambassadors of the King of *Denmark*, of the Princes of *Germany*, of the King of *Sueden* — of the *Suitzers* — of the *Grisons* -- of the *Hanse-Towns* -- of the Realm of *Scotland*, of the Dukedom of *Prussia*?

Who

Who hath summoned this Council? This was always the Right, while the Empire flourished, of the Emperors of *Rome*. But since Kingdoms by Succession share Part of the Imperial Power, that Power is communicated to Christian Kings and Princes. — Wherefore if we should only say thus much, that this *Trent-Council* of yours is not lawfully called:-- That Pope *Pius* hath done nothing rightly, or orderly; no Man could justly find Fault with our Absence.

The [Papal] See is wholly supported with mere Hypocrisy, which, the less natural Strength it hath, so much the more Colour it needs. — For these later Ages, this hath been the only Endeavour of the *Popes*, to establish their Tyranny -- to set Wars on Foot -- to set Princes

Princes together by the Ears — to raise Money--sometimes for the Holy Land, sometimes for the Building St *Peter's* Church; sometimes for other Uses, or rather Abuses.

Indeed the very Name of a General Council carries with it a glorious Lustre. — But the Virtue of a Council consists not in Rochets, and Scarlets; neither is every Decree of a Council presently to be received as an Oracle.— That was a Council, of which the Prophet *Esay* speaks, *Chap. xxx. i.* That was a Council, of which the Prophet *David* speaks, *Psalms ii.* That was a Council, which condemned the Son of God, CHRIST JESUS, to the Cross. That was a Council, which was holden at *Carthage*, under *Cyprian*, in which it was decreed, that those who had been
bap-

baptized by *Heretics*, when they returned to the Church, ought to be baptized again.

The second *Ephesine* Council openly took *Eutyches* his Part -- that the human Nature in CHRIST was turned into his Divinity. The second *Nicene* Council decreed flat Idolatry, about the Adoration of Images. The Council of *Basil*, as *Albertus Pighius* says, decreed against all Antiquity, against Reason, against the Word of GOD. The Council of *Ariminum* decreed for the *Arians*, most impiously, that CHRIST was not GOD. Many other ensuing Councils did both condemn the *Homousians*, and also subscribe to the Impiety of *Ariminum*. — The Council of *Chalcedon* itself, which was one of four, that *Gregory* compares with

with the four Gospels, Pope *Leo* did not stick to challenge of Impiety. -- *Leo* the Pope abrogated the Acts of *Adrian*, *Stephanus* of *Formosus*, *John* of *Stephanus*. -- And *Sabinian* the Pope commanded all Pope *Gregory's* Writings to be burnt, as erroneous and impious.

The *Carthage* Council decreed, that the Bishop of *Rome* should not be called either the High-Priest, or the Chief of Priests: But following Councils have stiled him, not only Chief Priest, but also Chief Bishop, and Head of the *Catholic Church*. -- The *Eliberine* Council decreed, that nothing should be painted on the Walls of *Churches*, that ought of Right to be worshipped. -- The Council of *Constantinople* decreed, that Images
were

were not to be suffered in *Christian Churches*. On the other Side, the second *Nicene* Council determined, that Images were not only to be placed in *Churches*, but to be worshipped. --- The *Lateran* Council was summoned for no other Cause, but to repeal the Decrees of the *Pisan* Council. --- The *Basil* Council determined, that a Council of Bishops was above the Pope: But the *Lateran* Council under *Leo* decreed, that the *Pope* was above the Council.

The formal Oath, which they all [Bishops] take, is as followeth:—
“ I *N. C.* Bishop, will henceforward bear true Faith to St *Peter*, and to the Holy, Apostolic, *Roman Church*, to my Lord the Pope *N.* and his Successors, which shall enter canonically. I will
not

not be a Means, either by Word or Deed, that he may lose either Life or Member, or be taken Prisoner. I will not reveal any Counsel, that he shall impart unto me, either by Letters or Message, which may be any ways damageable to him. I will help to defend and maintain, against all the World, the Papacy of the *Church of Rome*, and the Rules of the holy Fathers."

They [the Popes] have chosen such Judges, who they know neither will, nor can, if they would (because they are sworn) decree any thing contrary to his Will and Pleasure. They set the Bible in the midst, as if they would do nothing against it; they look upon it afar off, and read it not.

Pius the Fourth, who hath a Purpose to reassemble the Council, hath already prejudged for *Heretics*, all those who have left the *Roman Church*. — *Albertus Pighius* saith, that, without the Authority of the *Roman Church*, one ought not to believe the clearest and plainest Scriptures. --- Is this to restore the *Church* to her Integrity? Is this to seek the Truth? Is this the Liberty and Moderation of Councils?

They triumph and please themselves, as if the Holy Ghost was affixed to the Pope's Palace. — Yet the Saying is, The Place doth not sanctify the Man, but the Man the Place.

CHRIST, say they, spake unto *Peter*, "Upon this Rock I will build my Church;" by which Words the
Pope's

Pope's Authority is confirmed. But CHRIST gave nothing by these Words, which He did not give to the other *Apostles*. The Church is built not upon *Peter*, but upon his Faith; that is, upon JESUS CHRIST, whom *Peter* by divine Inspiration confessed.

You will say, that it is not lawful to make Changes in Religion, without Order from the *Pope* and Council. --- But if, at the first, CHRIST and his Apostles would have tarried and deferred all until a General Council; when had their Sound gone forth into all Lands?

As for our Parts, we do not fear, and fly, but desire a General Council, so that it be freely Ingenuous and Christian; so that Men do meet, as the Apostles did; so that Bishops and

Abbots be freed from their Oaths, by which they are bound to the Popes; so that one Man may not have Power to overthrow whatsoever is done.

But seeing it is impossible (as the Times now are) that this should be obtained — We have thought fit to provide for our Churches by a National Council. For we know that the Spirit of GOD is tied neither to Places, nor to Numbers of Men.

We called a full Synod of Bishops, and by common Consent of all have restored all Things, as much as we could, to the ancient Purity of the Apostolic Times, and the Similitude of the Primitive Church.



ELEUTHERIUS, BISHOP OF ROME,

Writes thus to

LUCIUS, KING OF BRITAIN.

“ YOU have desired, that we should send you the Laws of the *Romans*, and of the Emperors, that you may make Use of them, in the Kingdom of *Britain*. --- The Laws we abrogate, when we will; but the Laws of GOD we cannot. --- You have the Old, and the New Testament; from them take, through the Grace of GOD, Laws, by a Council of your own Kingdom: And, GOD permitting you, instruct your Kingdom of *Britain* by them. For you are GOD’s Vicar in that Kingdom, according to that of the Psalmist, *The Earth is the LORD’s*.

“ *Justinian* the Emperor commanded that Synods (if there were Occasion) should be holden in every Province; protesting to punish them, if they do not.

“ *Constantius* the Emperor put down Idolatry, without a Council; and made a most severe Edict, that it should be capital to sacrifice to Idols. — *Theodosius* the Emperor caused the Temples of the Heathen Gods to be pulled down to the very Ground.

“ *Jovinian*, so soon as he was created Emperor, made his *first* Law for the restoring of banished *Christians*. — *Justinian* the Emperor was wont to say, that he had no less Care of *Christian* Religion, than of his own

own Life. --- When *Josbua* was made Ruler of the People, he presently gave Command concerning Religion, and the Worship of GOD. --- For Princes are nursing Fathers of the Church, and Keepers of both Tables.

“ Neither is any greater Cause that moved GOD to erect politique States, than that there might be some to maintain, and preserve Religion and Piety.”

Now, saith the LORD, -- --

--- --- --- --- ---
*I glorify them that glorify me, and
 put to Shame those that despise me.*

F I N I S.

our life. — When Jesus was made
Ruler of the People, he presently
gave Command concerning Religion,
and the Worship of God. — For
Princes are our Kings, Fathers of the
Church, and Keepers of both Tables.

Neither is it our duty to
move God to change his
Plan that the light be borne to
us, and preserve Religion and
Justice.



Now, (saith the Lord, —

I glorify them that glorify me, and
not to shame those that despise me.